

REFORMED CHURCH MESSENGER

Morning

The mists, like a playhouse curtain,
Roll up on one more day;
The sun lights up the Stage of Life
Where we our parts must play.

Assignments oft are difficult—
We seem to have no choice—
No Prompter helps us from the wings,
There's no Director's voice!

We falter, fear, but stumble on—
No tryouts are permitted—
Our cues are not well marked at all,
No lines can be omitted.

The Master Critic watches there
He notes each thing we do—
Our attitudes, our promptness,
The way we carry through.

The final verdict He will pass
Cannot be modified.
(Oh Master, judge not poor results,
But how earnestly we've tried!)

—Grace Harner Poffenberger

An Evening Prayer

Another day has gone, dear Lord;
But ere I seek to rest,
I ask Thy healing touch of calm
Upon a troubled breast.

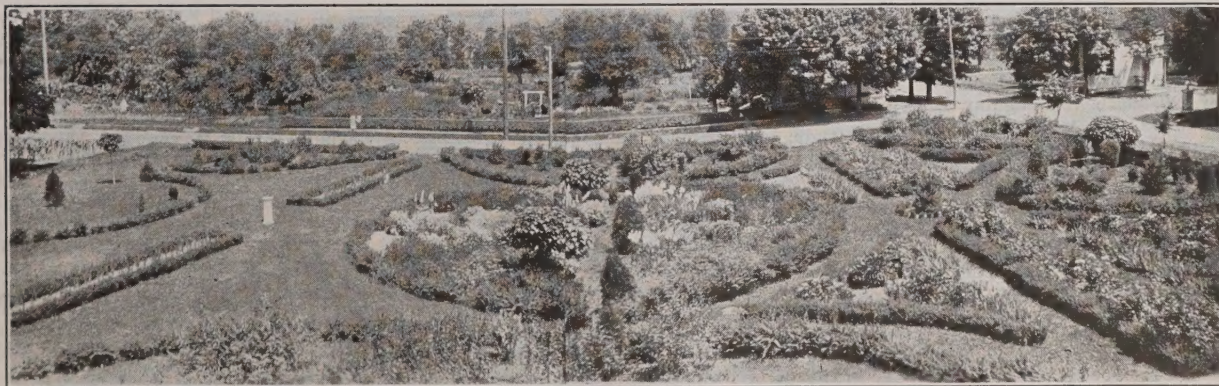
Forgive my faltering footsteps,
My selfish, willful ways;
Purge from my heart all discontent,
My mind from doubt's dull haze.

And if I rise to greet the sun
Of one more day of Life—
Oh make me strong to meet the tests,
To conquer wrong and strife;

To slay that dragon Selfishness,
To let no slanderous word
Or aught unkind, unworthy,
From my two lips be heard.

To let Love rule each thing I do,
To fling Thy banner high—
To bravely face what Life may bring,
To do Thy will—or die!

—Grace Harner Poffenberger



The Garden at Christ Church, McKeesburg, Pa., the Rev. Theodore J. Schneider, pastor, which was made possible, according to Mr. Schneider, through the industry and genius of two former pastors. It is a part of the cemetery project, the endowment fund of the cemetery having been formed by Dr. William A. Korn. The designing and planting was supervised by the Rev. James B. Musser. The pictures were taken from within the Church by the pastor, and give a fine illustration of what might be done to beautify many of our Church plants.

PHILADELPHIA, OCTOBER 5, 1933

ONE BOOK A WEEK

AGAIN THE PEACE CONFERENCE

Almost every month has witnessed the publication of some book about the Peace Conference and Ray Stannard Baker and others have given us valuable and interesting pictures of President Wilson's part in it. The time will come when some great scholar will give his life to the thorough study of all that was involved in it—the problems raised by the war, problems that had their beginnings long before the war; the problems of nationalism that emerged at the Conference; the clash of selfishness and idealism at the Conference—discouraging from one point of view but encouraging because it was the first Conference of the nations after a war where any idealism was manifested over against selfishness;—the problem of democracy, for democracy was at test during the Conference and many observers felt that it did not make much better showing in results than the old conferences of monarchies had made and the new diplomacy—open and above-board—as against the old secret methods. All these things and a hundred others some great scholar will have to investigate and give us in a series of volumes that will be the authoritative record and interpretation for all the future. Meantime we welcome any attempt at interpretation on the part of those who took part in the Conference at Paris and Versailles. Such an interpretation has just come to us from the pen of Harold Nicolson under the title: "Peacemaking" (Houghton Mifflin Co.), and I heartily recommend the book to all who think peacemaking is an easy job. When you have finished it you will wonder that we got anything out of the Conference and you will think that the fact that we got the League of Nations was a miracle.

Mr. Nicolson was attached to the British delegation as an authority on international problems and was present at all plenary sessions of the Conference and at many of the committee meetings. He came into intimate contact with Clemenceau, Orlando, Sonnino, Lloyd George, Balfour, and even Mr. Wilson—and this was the group that determined the course of events. He has much to say of each of these personages and gives intimate glimpses of their frequent semi-private meetings. He has a

good deal to say about Mr. Wilson and has very pronounced views on the value of his presence at the Conference. He admits that he was a great idealist but thinks that his influence would have been much greater had he remained at home and sent a good practical statesman to represent the United States—one used to the give and take methods of diplomacy, the method to which all the other delegates were accustomed. His unbending idealism checked the Conference at every move and embarrassed all other delegates. He did not understand the mentality of the Continental delegates and did not know how to deal with them and he often became, unconsciously, the victim of their schemes. An idealist, coming from a country that had always been free from the problems, strifes and jealousies that plunged the Continental nations into war and a country that had nothing to fear from the defeated nations, might be thinking only of a Utopia, a new world order where conferences, parliaments and courts should supplant armaments, but France and Italy and the rest had to think of safeguards and instruments of discipline and sufficient force to enforce the penalties placed upon Germany. Unfortunately too, but naturally, they were thinking of revenge, says Mr. Nicolson. It was all right for Mr. Wilson to urge the forgiving spirit but the United States had not suffered as had the other nations. (Mr. Nicolson calls attention to the fact that when Lloyd George, naturally of a merciful disposition, was inclined to follow Mr. Wilson in a course of leniency, the press at home was urging him on to the severest measures against Germany.) But with all of Mr. Nicolson's criticism of Mr. Wilson he recognizes his greatness and pays him one of the finest tributes that has come from Europe, a tribute which shows how Mr. Wilson had converted him as he doubtless had converted others present, to his new political idealism:

"I believed, with him, that the standard of political and international conduct should be as high, as sensitive, as the standard of personal conduct. I believed, and I still believe, that the only true patriotism is an active desire that one's own tribe or country should in every particular minister to that ideal. I shared with him

a hatred of violence in any form, and a loathing of despotism in any form. I conceived, as he conceived, that this hatred was common to the great mass of humanity and that in the new world this dumb form of popular sentiment could be rendered the controlling power in human destiny."

The main impression Mr. Nicolson's valuable book leaves is the true one—on the whole—namely, that the nations were not in any condition, being both flushed with victory and worn out with long sufferings and mental anxiety, to negotiate any kind of a just or lasting peace; that, with few exceptions, no one had been preparing for the Conference; that those who had been preparing — Mr. Wilson, Mr. Balfour, M. Bourgeois and one or two others, sprang the League of Nations right at the beginning on a group of men who had not any comprehension what it was all about and to whom it was as new as some Utopia let down out of the skies. I personally happened to be present at the first session of the Conference when Mr. Wilson moved the League of Nations and Lloyd George seconded it. It was so evident that two-thirds of those present did not know what Mr. Wilson was talking about and were saying to themselves: "Lo, this dreamer!" Even yet most people do not realize how new the whole idea of a League is to the nations. If you suddenly proposed to our Congress at Washington the adoption of the most radical form of Sovietism it would not come to them with any more newness than Mr. Wilson's idea of a League came to the Peace Conference. It took three months of daily, patient explanation before the delegates began to grasp it and before they could be persuaded to grant it, somewhat reluctantly, in a much modified form. Even yet it is something of an experiment—the first experiment in the community life of nations—but the signs are that slowly but surely it is proving the steady centre of the world and accustoming the governments to reason together instead of fighting each other over every question that arises. If you want a graphic picture of the new diplomacy and the new international order "struggling to be born", read this fascinating book.

Frederick Lynch.

OPENING DOOR MARKS 66TH YEAR AT CEDAR CREST COLLEGE

Cedar Crest College opened on Wednesday, Sept. 20, with the regular Opening Door Exercises, at which Rev. E. W. Kriebel, representing the trustees, passed over the Bible, the keys, and the charter of the college to President Curtis with instructions to commence work for the 66th year. To music provided by Mrs. Pauline Schaadt Kocher, of the Music department, who was at the console of an organ, and Louise Fromm, a student, at the piano, the colorful pageant moved slowly to the main building. It was headed by girls elected as outstanding seniors.

Down the senior row between the lines of Japanese cherry trees marched the four columns composed of the faculty and the undergraduates, with the four senior attendants in gold and white escorting President Curtis through the central aisle.

Superintendent Hiram W. Dodd gave a very practical address on "Adjustments to New Situations," in which he told the girls the importance of fixing one's mind upon some one activity in college and get-

ting the maximum enjoyment from it. He said, "A changing social order demands highly trained leaders of society. This training requires a preparation through scholarship—proper habits, proper attitude, proper participation in activities. And the rewards are a satisfactory livelihood, a delight in taking the responsibilities which one assumes and satisfaction in having lived a good life."

With 19 entering students on the honor rolls of their high or preparatory schools, and with several girls transferring from other colleges, 60 members of the Freshman class at Cedar Crest will equal or slightly exceed that of last year. Among the girls from other colleges are: Lillian Morey, Yonkers, from Mt. Holyoke; Mary Frances Roberts, daughter of Dr. F. C. Roberts, Mayor of Easton, from Barnard; Wrela Moyer, from Keystone State Teachers' College; Nell McLean, McKeesport, from Simmons; Arlene Prentice, Northampton, from West Chester State Teachers' College; Irene Appleby, Harrisburg, from Edgewood Park; Louise M. Day, Englewood, N. J., from Pratt Institute; and Mary Elsen, Lancaster, Mt. Ida

Junior College. Of the members of the class, 20 are from Lehigh County, and of these 7 are honor students at Allentown High School: Mina Butz, Mary Kriebel, Anna Shankweiler, Betty Hasskarl, Emilie Parnell, Wrela Moyer, and Elizabeth Bastian, a member of the National Honor Society.

Other honor students are: Laurette Eskhard, valedictorian, Polk Township school, Kresgeville; Vincenzina DeBellis and Josephine Nagy, from Liberty High, Bethlehem; Helen Morton, Merchantville, N. J.; Dorothy Holcombe, Lambertville, N. J.; Arlene Prentice, of Northampton; Mildred Strauss, of Emaus; Arlene Nicholas, Slatington, Hellertown High School; Mary Hand, Womelsdorf; Mary L. Heller, Danville; Alice Foulk, Oxford, Pa.; and Kathryn DeLong, Pottsville, Pa.

HOOD COLLEGE NOTES

Hood College opened for its 41st year on Thursday, Sept. 21, with a registration fairly comparable with that of last year. The quality of the incoming Freshman

(Continued on Page 18)

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The MESSENGER welcomes all news of the Reformed Church and all ideas and suggestions helpful to Christian life and service, from Pastors, Stated Clerks of Classes, members of Consistories, officers of Church Societies or other responsible contributors. The signature of the writer is required in all cases. The MESSENGER does not assume responsibility for the views expressed in contributed articles.

ADVERTISING RATE: Twelve cents per Agate Line each Insertion. \$1.68 per Inch each Insertion. (Fourteen lines to an inch.) Special Notices, set solid, double the price of display per counted line. Reading Notices, leaded, three times the price of display per counted line. Address all communications about advertising to THE H. K. STRAUSSER ADVERTISING SERVICE, Room 708, 1505 Race St., Philadelphia, Pa. All other communications should be addressed to 1505 RACE STREET, Philadelphia.

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EDITORIAL

BETTER THAN BATTLESHIPS

And now we are to build battleships at an expenditure of two hundred and thirty-eight millions—a sum that will almost certainly be increased to a quarter of a billion before they are ready for sea—and we are doing this in this time of real and great need, when thousands of our fellow-citizens are on the point of starvation and despairing of help! It is not proposed to employ these battleships for offensive purposes; it is hoped that there will be virtually no call for their use, and in case they are needed it will be, we are told, solely for defense. That is, we are fearful that some nation—or several—shall attack us, and we must be *prepared*! What extreme folly is connoted by such fear! There is about as much danger of attack from any nation as that the earth will fall into the sun!

Let it not be forgotten that the life of a battleship is only ten years; in another decade this little job will have to be done over again. Rich as our nation is, we cannot afford to waste a quarter of a billion; and this would be virtually waste, as it is a needless expenditure.

Moreover, who is foolish enough to think that battleships could protect our extensive coast lines in case of attack by an enemy? With the modern implements of warfare—in the air and under the sea—what protection could be afforded by ten, or a hundred, or even a thousand, battleships? The submarines would dig under them, and the planes would fly over them, and the immense battleships would be rather helpless.

Furthermore, every time we build a battleship other nations will be spurred to build a battleship to offset ours. Already Japan is talking more battleships, and Italy will want battleships, and Germany will demand battleships, and all the other great nations will chime in and cry, "We must have battleships!" It is true that we are a rich nation, but our indebtedness is more than a score of billions and mounting with rapidity. While our credit is still good, by and by we shall reach the breaking-point and become bankrupt. Let us stop this pyramiding of indebtedness while it is possible to stop.

That quarter of a billion—more or less—is sadly needed just now to feed the poor, to save the homes and the banks, to fight banditry—we are just now suffering from a terrific

warfare right at home, and it will cost many millions to make our beloved country safe for its own citizens!—we need that money to finance vast internal improvements, and to provide for multitudinous projects that will make America safer, saner, happier, and more prosperous.

And, lastly, there is a surer method of making preparation against improbable attacks by other nations than by building battleships; it is by the employment of friendliness, kindliness and good will in all our dealings and relations with other peoples. There is a lot of foolish talk to the effect that Japan is thinking of making war upon us; Japan is too wise to conceive such a purpose. Let us repeal that hateful immigration law and put Japan on the same ratio as other peoples, and it will do more to protect us from invasion by that nation than the building of a thousand battleships. Let us revise our abominable tariff laws and make possible international trade, thereby promoting friendliness and prosperity, and making it impossible for foreign nations to think of making war upon us. That would afford better protection than battleships sufficient to line both Atlantic and Pacific coasts! Plutarch, in his life of Dion, represents him as giving this advice to Dionysius, the young king of Syracuse: "Fear and force and fleets and armies are not, as your fathers called them, the adamant chains of government, but that affection, that respect, which justice and goodness forever draw after them." Dion's advice was spoken with regard to wise methods of government, but it is quite as apposite in respect to international affairs. To treat other peoples justly and with kindliness is better than ten thousand battleships for defense. Let us stop this foolish expenditure of millions for battleships and use a tithe of the money in building up GOOD WILL!

—G. S. R.

* * *

THE EVANGELICAL GENERAL CONFERENCE

As has already been announced in these columns, the 26th General Conference of the Evangelical Synod of North America will be held October 3-10 in Philipppus Evangelical Church, Cincinnati, Ohio. Our pastors and people are vitally interested in this meeting and may well join in fervent prayer for the Divine guidance upon our

dear brethren in the highest judicatory of the Evangelical Synod.

In his admirable and appealing announcement of this General Conference, the President, Rev. Dr. C. W. Locher, of St. Louis, makes this reference, which will be of especial concern to us all: "The Reformed Church in the United States and our Evangelical Synod have for several years been negotiating with the view to merge into one Church body, as our readers know. The Reformed Church, through its General Synod and the great majority of its Classes, has declared itself willing to enter into an organized union with us as soon as we are ready. As has been reported, our own Districts at their Conferences early this year, have had the Plan of Union under consideration, and all but one of them adopted resolutions favoring the same. The General Conference will now have to speak the deciding word. Should it vote in the affirmative, a representative General Conference of both communions will be called, meeting at the same time and place, at first apart and then together, at which the union will be consummated through a joint resolution; a central administration will then be chosen and a committee appointed to draft a suitable Constitution. The Plan of Union provides that after this has taken place, there will not be an immediate merging of all interests and property holdings, of institutions and Churches, but 'the congregations, Classes, Synods, and Districts shall continue to exist and to do their work in the way it was done prior to the union; they shall also continue to hold and to supervise whatever property they possess and institutions they control. Congregations, judicatories, or institutions may unite by mutual agreement.' For the consideration of the proposed union, as well as of all other matters which will require thought and action on the part of the General Conference, we solicit the good will and intercession of all our Churches. May everything redound to the honor of the gracious God, Whom we serve, Who is rich in wisdom and mercy, and Whose is the Kingdom, the Power, and the Glory for ever!"

If the General Conference votes favorably this week, it will be possible to consummate the union early in 1934.

* * *

HONOR TO WHOM HONOR IS DUE

Churches honor ministers with degrees and donations; and they give banquets to leading laymen. But the most deserving group of Church workers get least attention and smallest praise—the *teachers in the Sunday School*.

May I propose something new for all the Churches of North America,—a nation-wide celebration of the services of the Sunday School teachers? My thought is a simple one, but it will take a year of large-scale planning and activity to carry it out. All denominations, Sunday School associations and local congregations would have to enlist in the enterprise. The endorsement and approval of public officials, educators, editors and other leaders in national life would be sought.

In a paragraph, the plan is that, upon a night in some week to be agreed upon, not less than a year hence, there should be held in every community in the land the largest and most imposing demonstration possible of the nation's debt to that great host of unsung, unsalaried servants of God and of man, the Sunday School teachers; who have modestly carried on, week after week, year after year, the priceless and immeasurable work of holding aloft before the youth of the land the teachings of the Bible. Their usefulness has been beyond any man's power to measure.

Indirectly, such a spectacular tribute to the Sunday School teachers would do more to arouse interest in the Sunday School, and to recruit into its membership the millions now without any religious training whatsoever, than any other method possible. By directing attention to the functions of the teachers, and by expressing in every way possible appreciation of their work, the whole picture of the Sunday School would be brought anew before the public eye.

Existing denominational and interdenominational agencies should welcome the opportunity to do the promotional work for this great and unique celebration.

—DR. WILLIAM T. ELLIS.

PREPARING FOR THE WORST

The comparative emptiness of the so-called "tap rooms" has been a matter of common remark. Whereas, in the old days, the saloons were often crowded to the doors, one today passes many public drinking places that are quite empty. This may be due in part to the depression, but it is generally conceded that it is due in part also to the fact that through the Prohibition years many thousands have gotten out of the habit of hanging around bar-rooms and guzzling booze. On all sides we are told that the dealers in intoxicating liquors are faced with the necessity of "cultivating the taste of a new generation" for the Wet goods which they are offering for sale. Moreover, they have little doubt about their ability to do this and are making plans accordingly. They are confident they can buy all the advertising space they want in organs and agencies of public opinion to put across their propaganda in a comparatively short time. The beer "ads" in our newspapers and magazines are a clear indication of the standards of contemporary journalistic ethics, and the "voices of the air" announcing the virtues of particular brews are already multiplying.

It was hoped, of course, that many who were willing to advertise beer and light wines would draw the line on hard liquors, the deadly menace of which is quite generally admitted. Those who count on this, however, are not very well acquainted with the possibilities of human cupidity. The Hearst journals, for example, which have usually had a kind word to speak for beer and light wines, but have frequently condemned the use of hard liquors, indicate that their advertising pages are not likely to show much discrimination. Hearst's *Chicago American* announced September 19, on its radio page, that a decision by radio executives not to permit whisky advertising over the radio "doesn't sound like such good business." This editor evidently believes that *money excuses anything*, and he rather gloatingly reports that \$150,000 has already been put aside by six distillers to pay "radio celebrations for the restoration of whisky." One Pittsburgh distiller, we are told, has placed \$70,000 for "a single coast to coast riot of rum on the radio in case of repeal." That is their idea of the proper way to celebrate the Christmas of 1933.

The National W. C. T. U. puts it in these words: "It is possible for the liquor business to corrupt the radio; *liquor has corrupted everything else it touched*. The Church and the various organizations working for home ideals should be awake to the fact that the manipulators of the American mass mind have it in their power to turn millions of total abstainers into hard liquor drinkers by radio inducement. While the public is declaiming against the saloon, the distillers plot against the home via the radio. This is one of the dangers confronting the world in the twenty-first Amendment." But many parents who profess to love their children are voting to make all this possible—and legal. It may be legalized by human law; it can never be made to conform with the laws of God.

* * *

THE COURAGE OF BARTH

We have received a number of inquiries as to whether the Nazi Government in Germany has succeeded in converting Dr. Karl Barth to its point of view or in silencing him if he still remains opposed to the policy of placing the swastika above the cross.

In a pamphlet recently published, Dr. Barth has plainly stated his views on the "concerns and problems now vexing German Christendom." The *British Weekly*, in reviewing this pamphlet, says truly that the message has a warning to pastors, preachers and theologians against party and Church politics. Stressing as usual the "primacy of the Word," Dr. Barth tests the ecclesiastical events in Germany since last March. In eight points, which the *British Weekly* thinks may become as historic as Luther's ninety-five theses, Dr. Barth counters the points now emphasized by the Nazi group of so-called "German Christians," particularly with reference to the Church's subordination to the State and the teaching about non-Aryan membership.

These courageous words by Barth deserve to be remem-

bered: "I say No, absolutely and without reserve, to the spirit and the letter of this doctrine, which has no right to be at home in the Church. Thus the crown rights of Christ are infringed. I would rather that the Evangelical Church should become a tiny house and go into the Catacombs, than conclude a peace, even most distantly, with such a doctrine."

Special point is given to this utterance by the fact that the National Synod, which had just completed the Nazi domination of the German Protestant Church by the election of Hitler's henchman, Ludwig Mueller, as the first Reich Bishop, proceeded to ignore the solemn protest of 2,000 Protestant clergymen, lodged at Wittenberg against the terroristic methods of the "Nazi Christians" in attempting to stifle all opposition by force. Verily, those who own their own souls in Germany need our prayers and practical help.

* * *

ON REPUDIATING DEBTS

The question is often raised as to whether prosperity or adversity more severely tests our fidelity to moral standards. The answer is, of course, that each brings temptations of its own. We have been learning in these hard times how easy it is, for one thing, to change our attitude with reference to the payment of honest debts. When our obligations mount to a point where they seem entirely beyond our reach, our entire ethical attitude may undergo a subtle change. It is appalling, for example, to think of the number of folks whose honesty was not questioned heretofore, but who have in recent months failed to pay rent or taxes and have given themselves little or no concern because of the serious difficulties in which the landlord or the government may have been involved because of their failure to live up to their obligations. This is only one illustration out of many that might be used. The governments themselves have set some bad examples along these lines. Many men have persuaded themselves to believe that, since the dollar had increased in value, justice required an adjustment, and some came to believe that a debt was not really a debt any longer.

It is not at all surprising that organizations should be infected with the same ideas, when they are so prevalent among the people who compose the organizations. Because in the times of piping prosperity Churches fell under the temptation to indulge in huge building programs, and some of them were overtaken in the days of depression, hopelessly overburdened with debt, it is not surprising that one of the most difficult duties for pastors and Church officials today is to meet the disposition to ignore the debt and thus to bring the Church into a situation that is tremendously grave, if not disastrous. The personal and domestic problems of many Church members now loom so large that their former enthusiasm and willingness to make sacrifices for the Church have largely disappeared. The feeling is growing in a number of quarters that the Church property, loaded down with obligations, had better be given up—and that the congregation should proceed to secure something cheap and plain and within its present means. In some cases the banks or trust companies or other organizations which held the mortgage have failed and are being liquidated by public officials, and the ethical question is raised as to whether the Church is not justified in securing the mortgage at knock down prices at public sale. Would this disposition to take advantage of an opportunity, we are asked, constitute the repudiation of an honest debt?

Such are some of the ethical problems that are now being faced by earnest and honorable spiritual leaders. In a time of moral confusion it requires a double portion of God's Spirit to keep on the right road and to do the thing which will save the Church from moral compromise and the consequent loss of spiritual power and influence.

* * *

PARTICULARLY VICIOUS

A public official said some time ago that the nation's "meanest racket" is the slot machine industry. We agree with the *Churchman* in the conviction that, aside from the purely moral issue on gambling, the slot machine racket is

"particularly vicious." It is, as a matter of fact, one of the subtlest and most dangerous methods of robbing the poor and thoughtless. The *Churchman* says: "Players, often lured to spend entire weeks' wages in a vain quest for easy money, haven't a chance to win on the modernized machines. With one chance in a thousand—at best—of winning what is known as the 'jackpot' (a prize of money to the value of \$2 to \$6), it is the rare player who ever wins out over the machine. Players are fooled in many ingenious ways, not knowing that the machines can be manipulated against them. The industry is well supplied with wily lawyers, who put up the defense that the machines are mint venders. This is obviously a sham, as any one could see who inspected the interior of any one of the devices."

How can this despicable racket be driven out of our country? It will take a drive of no little vigor and persistence to succeed. If it is allowed in your community, you may be sure that there are some "higher-ups" involved, whose influence must be destroyed before a remedy can be expected. In every case, there are politicians and dishonest office-holders who share in the "velvet" from this grossly unfair and vicious trade, which, like the liquor traffic, grows fat upon the vices and weaknesses of the people. Should the Government make a profit out of such a dirty business? Of course not, you will agree. But be very careful in answering if you happen to be a Wet, or you might incriminate yourself.

* * *

"CHRIST AND HUMAN SUFFERING"

The books of Dr. E. Stanley Jones have made so deep an impression upon the Christian world that it is almost taken for granted that any new volume from his pen will be read not only by the wide-awake preacher, but also by many thousands of intelligent laymen. It is doubtful, however, whether any of his books will make a wider human appeal than his most recent volume, *Christ and Human Suffering*. It deals with experiences which to some extent we all share. There is no thoughtful mind which fails to find this theme vital and interesting, and one can take it for granted that the eminent missionary deals with this old and stubborn human problem in a way that will not only comfort the heart, but bring new strength to those who are in the greatest need. It has been well said that, while the writings and addresses of Stanley Jones are "strongly tinged with mysticism," there is in all his thought "a sanity and a certain intellectual quality which ensures its wholesomeness and the freshness of its appeal." Dr. Jones does not try to explain, or explain away, human suffering in God's good world; he knows that this cannot be done. He does, however, something very much better, in helping us to learn the high art of facing all the afflictions and bereavements of this present world with a brave and unconquerable spirit.

Fittingly, the jacket on this little book contains a picture of "Christ Triumphant." It is a paean of victory, a new way of telling us that life cannot conquer or destroy any man who trusts in God. The *New Outlook* puts it adequately when it says: "If we haven't that sort of triumphant religion, it would seem very clear that we haven't the kind that we were intended to have." Unlike other books by Dr. Jones, the background of this volume is in China rather than in India, but its scope is as wide as humanity and as deep as human need. Don't miss this book (231 pp. \$1. The Abingdon Press).

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BURNING INCENSE

Those who are tempted unduly to center the essence of religion in outward forms will do well to read "The Disillusionment of a Ritualist," in the *Christian Century* of September 27. It is written by John Clarence Petrie, who has been in turn a priest in the Anglo-Catholic wing of the Episcopal Church, a member of the Roman Catholic Church, and a minister of the Unitarian Church. Especially in showing the subordinate place that ceremonies and vestments occupy in the Roman Catholic mind, it is a revealing document. In comparison, Romanists are not nearly so ritual-obsessed as many so-called Protestant imitators of Rome, who place meticulous emphasis on bodily posture,

High Church "reservation," and other ritualistic requirements. According to Mr. Petrie, there is no little force in the jibe of the eminent Catholic layman, Prof. Carleton Hayes: "The Catholics burn incense in order to worship, while the Anglicans worship in order to burn incense." Here at least is food for thought.

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The Parables of Peto the Penman

THE PARABLE OF MONDAY MORNING

For the Preacher, Monday is blue; the whole day. He is tired—and he has had virtue go out of him. He likes to loaf, and so he attends ministerial meetings, where the other fellow reads an erudite paper, to which he rarely pays any intelligent attention; and hence he gains nothing but a devastatingly sumptuous dinner for his presence.

For most women Monday is wash day, unless it rains. What it means for a woman to get a week's wash on the line no man can understand unless he has worked the handle of one of the old type washers. Wash day, to the average man, means a disagreeable duty; and since it must be done, the sooner the better. If you employ a washer-woman or send your linen to the laundry, you'd better turn

to something else, unless you've come up from the ranks and used to do your own washing when you owned a Ford and paid rent.

Men seem to fear wash day. They have so many questions to ask. Why should one have to change shirts every day, sometimes oftener? Why do the women go through the entire house, looking for things that should be washed? Why wear out the sheets and pillow cases and the table napery, with frequent washing and ironing? Why is the dinner on Monday a matter of "leavings"—and mostly cold ones at that? Why is the average charming wife just a bit testy and tart on Monday? Is cleanliness a matter of washing the life out of a linen collar? Why would not celluloid collars and cuffs and, perhaps, a dicky, answer the same purpose? Would not the use of larger paper towels do away with laundering several dozen towels per week? These and other questions are discussed and solved every wash day, only to turn up a week hence and to be debated warmly and to no avail. And, no matter what is said or debated or discussed, wash day, like Fate, is certain. Yet, when all the linen is "nice and clean" and the beds look inviting, and the napkins are velvety in their whiteness, and the shirts smile up at you from your bureau drawer, and your best "hankies" are immaculate, to say nothing of a closetful of big Turkish towels greeting you after the tub—the moral is, thanks to the inventor of clothes which, in turn, made wash day a necessity. Whether Monday is the best day, we dare not contend; but this is in its favor—hoary antiquity.

The Aim of a Christian College

(Sermon by the REV. WILLIAM RUPP BARNHART at the Opening Vesper Service of Hood College)

"Let this mind be in you which was also in Christ Jesus."—Philippians 2:5.

Why have you come to Hood? What is the purpose of a Christian college? We find the answer in our text: "Let this mind be in you which was also in Christ Jesus."

The mind of Christ had one supreme purpose. Jesus said, "I came that they may have life, and may have it abundantly." He was the first to teach the infinite intrinsic value of personality. His primary purpose, therefore, was to develop personalities that they might have life to the full. This, likewise, seems to be the purpose of God as revealed in the universe. If we want to find the purpose of life we have to take a long view of the history of the world. From such a perspective we find the development of three things revealing the meaning of life. They are the emergence of human personality, the development of intelligence, and the creation of love in the world. They reveal the purpose of God to be the development of intelligent, loving personalities. This appears to be the aim of cosmic evolution and of history. It should be our supreme Christian aim because personalities have the greatest intrinsic value and it is the one great purpose of God and of Christ.

A Christian college, therefore, should aim to develop intelligent loving personalities. Its distinctive mark should be not just required Bible courses or compulsory chapel, but to have the entire college infused with the deeper purpose of using all of its knowledge to give everyone the most abundant life. It must try to fulfill this twofold aim of Jesus by developing intelligent loving personalities in its students and by showing how a Kingdom of God can be created on earth in which everyone will have a chance to develop his creative capacities to the utmost.

Teachers should be Christians in this true sense. This does not imply any restriction of freedom. Rather only those teachers should be desired who love freedom so greatly that they are willing to do all in their power to free and develop personalities in order that they may have life to the full. **The main motive for both teaching and learning will be the inherent**

OCTOBER

There was soughing of the winds,
There was rustling of the leaves,
And a chatter most unusual
Midst the sturdy forest trees.
Little chipmunk was a-hiding
Nuts for winter's provender,
While the children of the forest
Told of days both cold and drear.

Mother bear was eating, feasting
For her long mid-winter sleep,
Buzzing bees were storing honey
Where the forest shades lay deep.
Fallen leaves along the roadway,
Red and yellow, brown and sear,
Chanted long and oft the story—
"Winter's coming, Autumn's here."

—Ambrose M. Schmidt, D.D.

attractiveness of a more abundant life. Religion will not be confined to any one department, but will permeate the entire curriculum. All courses will have this one supreme Christian aim.

Christian education is needed desperately today. When the public school system was instituted, the public said, "If you give us schools for all the children of all the people, we will put an end to crime and not need jails." It is interesting that in a political keynote address a year ago the attempt was made to prove progress by stating that we had put more people in jail that year than the preceding one. The public said, "If we had education for all the children of all the people, democracy would function." At the moment that education is most widespread democracy is most greatly threatened. What is the reason?

There are two basic philosophies of education based upon two underlying conflicting philosophies of life. The first goes back to the Greek Eleatic school of Xenophanes, Parmenides and Zeno who believed

that the universe was basically static. "All is static," they declared. They developed a static perfection philosophy. The duty of education, according to this philosophy, was to get hold of the great eternal values and transmit them from one generation to the next. This conception is known today as transmissive education.

The second philosophy of education goes back to the early Greek Heraclitus, who believed that the world was not static but dynamic. He believed that everything flows. "You never step into the same stream twice," he stated. Man is living in a world of flux and of change. A characteristic of life is movement. This philosophy, which has been developed today by John Dewey, declares that the purpose of education is to enable man to control this movement, this change in life. Obviously, what was appropriate knowledge for the twelfth century is not adequate for the twentieth century. That knowledge which is necessary to control this movement of life in one stage may not be in another stage. What is suitable knowledge for one generation may not be for another. In contrast to transmissive education this second philosophy of education is known as creative education.

We are suffering from chaos and confusion because the first philosophy of a static universe has largely dominated life and education. Today we know that the universe is dynamic. The world is terribly maladjusted because we have a very rapidly changing universe and a slowly changing educational system. New forces are threatening to wreck civilization and will succeed unless they are intelligently understood and controlled. Although we must conserve and transmit values, we need creative education to keep pace with a dynamic universe. H. G. Wells has aptly described the social crisis of our time as a race between education and catastrophe. In view of the rapid movement of history our civilization may collapse unless education undergoes progressive transformations and keeps pace with the accelerated tempo of history. The impera-

tive task of education is the "creation, comprehension, and control of our civilization."

There are four major realms that every student should try to understand with the mind of Christ. First, we should have a reasonable knowledge of the world in which we live, or the **physical sciences**. We should see underlying them what Eddington calls "mind-stuff" and the wonder and majesty of God. Through them all we should see a divine immanent purpose working through cosmic evolution toward a spiritual universe.

Second, it is imperative today that we become acquainted with the **social sciences** or the realm of human relationships. H. G. Wells would have spoken more accurately if he would have declared that history is a race between social science education and catastrophe. If our civilization crashes it will be because man has never learned how to live with man. If we desire to develop the mind of Christ we will strive to judge all social relations and institutions from the standpoint of Jesus' command, "Thou shalt love thy neighbor as thyself."

Third, we should develop an appreciation of the realm of **aesthetics**, including the art of letters. If we have that mind which was in Christ Jesus we will realize that our present secular education is one-sided and inadequate because it pitifully neglects the inner life of spiritual culture. Our secular schools train youth primarily to see and understand material things, but neglect the cultivation of the capacity to see those invisible values which are essential to art, to poetry, to religion and life. Our secular colleges turn out multitudes of business people and technicians, but where are the American authors and poets and sculptors and musicians to inspire the nation's soul and lift the people to heights of heroism and sacrifice?

Finally, if we are to have in us that mind which was also in Christ Jesus we must know a fourth major realm, the **philosophy of religion**. If we are to achieve the most abundant life, a threefold adjustment is necessary. The mind of Christ requires a psychological adjustment within our personality, a social adjustment between us and our fellowmen, an harmonious adjustment between our comparatively helpless selves and vast cosmic reality which is the source of our well-being and on which our destiny depends. This means that we must be in right relations with God through Christ. The philosophy of religion faces life's meaning as a whole. It attempts to understand human experience as a whole. It endeavors to co-ordinate the results of all the different sciences into a consistent view of the world, a task clearly going beyond the aim of any one science. Our social structure has broken down at the point of the relationships of its parts. **Civilization is suffering from the paralysis of analysis.** As Oswald Spengler points out, **we are threatened with a decline of western civilization because our leaders have been trained to have a frog's viewpoint instead of a bird's-eye view.** We need to produce minds that can see life steadily and see it whole. We are achieving much in this world but we have little understanding of what we do or what we do it for. Where there is no vision the people perish. Education is suffering from an over emphasis of analysis at the expense of synthesis, of specialization at the expense of generalization. The average secular college is a loose federation of specialized enterprises. Its curriculum is a series of unrelated specialisms. The result is that the minds of many of its students become a confusion of disconnected facts. To have a philosophy of religion is to have one integrated mind instead of a compartment mind with conflicting ideas, feelings and prejudices. If we want to have that mind which was in Christ Jesus we must unify knowledge into a systematic whole. The prayer of a Christian student should be, "Unite my mind, O God, to understand Thy universe."

There is no greater need today than education that is Christian. Although one of our great universities has developed one of the best systems of secular education, it has been admitted by a leading educator that it would be possible for an individual to graduate from that new program with honors, and "still be broken down in health, personally disagreeable, vocationally a misfit, unfitted for home life, morally a menace to society, politically a grafter, and emotionally so unhappy as to be on the verge of suicide." There is still something radically wrong with a system like that. Christian education should develop in students the attitude, knowledge and capacity to meet all life-situations with the mind and spirit of Christ. It should teach what men are really doing, what is worth doing, and how we can practically achieve what is worth doing. Education should be civilization evaluating itself.

THE LIGHT OF MEN'S LIVES

He who trod
The beautiful shores of Galilee
And the terrible way to Calvary,
The Gospel says,
Is a Light for men's lives
And Salt for human ties.

To a storm-tossed crew
On Galilee's Sea,
His "Peace, be still" spoke calm.
To fond parents
In whose hearts
Sickness and death
Brought the cutting keenness
Of a whetted scythe,—
His "Arise"
Meant Life.

A little man,
Steeped in wrongful wealth,
Climbs to the tree-top's height;
A sinful woman
Becomes the target
For stones
Upheld in hands
Lifted to damn,—
Each finds Him
What the heart needs most,—
A Light for men's lives
And Salt for human ties.

And today
His Spirit still lives,—
The Light of men's lives
And Salt of human ties.

—L. C. T. Miller.

Glenn Frank has pointed out that we have taught our students to be clever competitors in the world as it is, when we should have been helping them to become creative co-operators in the making of the world as it is to be. We have been content to be merchants of dead yesterdays, when we should have been guides into unborn tomorrows. We have put conformity to old customs above curiosity about new ideas. We have been pedlars of petty accuracies, when we should have been priests and prophets of a more abundant life. **We not only must paint for students the glories of ancient temples but we must stimulate them to be builders of modern cathedrals.**

If students are to have that mind which was also in Christ Jesus, they must learn how to build a Kingdom of God on earth or a world-wide democracy in which every one will have a chance to develop his life to the full. The great advantage of democracy over fascism and communism is that its government is the servant and not the master of the people. A democracy makes the state the means and the people the end, whereas fascism and communism make the people the means and the state the end. Jesus believed that personalities were of supreme value and should never

be treated as a means to an end. The Kingdom of God would be a world-wide democracy where every one would have a chance to develop his creative capacities to the utmost. Although our government should be run by experts, the ultimate authority must remain in the hands of the people. For a democracy to be a success it is not necessary for all the people to be wise enough to solve our complex political problems as its enemies contend. They need to be just wise enough to know whether their delegated power is being used for the benefit of the people or the rulers. The great contribution of America to mankind lies not in the field of literature, or art, or even science or religion but in the creation of the American ideal of democracy which guarantees "life, liberty and the pursuit of happiness to all."

This age differs from past ages of doom because we have the knowledge and scientific technique to remedy the situation. We have an abundance of machinery, natural resources, agricultural products and workers. We have everything we need, except applied Christian ethics. The machine age with its intimate interdependencies requires an ethics of co-operation and brotherhood. For the first time in human history man can produce more material things than he needs. We should rejoice over the fact that we can have that abundance of material goods and leisure for which mankind has been yearning for ages. We soon should be able to forget our physical needs and cultivate our cultural and spiritual life. We hold within our hands the power to banish poverty forever and to bring in an age of plenty. It is somewhat excusable for men to fight over material goods when there is a scarcity, but to fight over them when we can produce more than enough for all is sheer insanity. There lies within our grasp the most humane, the most beautiful, the most magnificent civilization ever created. A new day is dawning. The Kingdom of God is at hand. **The promised land lies before us. But the crucial question is: Have we intelligence and goodwill enough to enter and take possession? Or shall we be so blinded by selfishness and greed that we will wander in the wilderness and burrow in holes for several decades? Can Christian education produce leaders with the mind of Christ?**

There are two great ideals that a Christian college must uphold if students are to have that mind which was also in Christ Jesus. The first is **the love of new truth.** The mind of Christ was a progressive mind. He believed in the progressive revelation of God's truth. He repeatedly declared that it was said unto you to believe a certain way, but I say unto you to believe a new and higher truth. Before His death He declared that there still was much that He would like to tell us but that, as we could not understand it then, the Holy Spirit would come and continue to reveal new truth to us. The religious faith of our fathers was a faith in new truth. Every great religious leader is remembered, not because he merely handed on the beliefs of his forefathers, but because he contributed some new truth. They were not the creed reciters, but the creed writers.

If the Kingdom of God is ever to come to earth we must say to students, "Here are the best solutions that mankind has been able to produce for our problems, but it is not only your privilege but the duty of each succeeding generation to evolve newer and better solutions." When a student says to me, "Haven't we a right to change our social standards?", I usually reply, "Yes, if you change them upward; but you have no right to take those standards that mankind has struggled for ages to evolve and change them downward."

In a dynamic evolving world where knowledge is changing so rapidly, we need to put less emphasis upon subject matter and more upon how to use the mind. The physics that was learned six years ago

is not true today. If we really learn how to think we will continue to discover God's truth. Of course, we must start with an adequate knowledge of what has been previously thought. Otherwise, we will fumble in the dark, and our effort to think will be mere impertinence. However, we need to learn primarily not what to think but how to think. Our minds should be treated not as a storehouse, but as a workshop. The world has many people with an encyclopedic type of knowledge, but lacks people with wisdom who know what to do with information after they have it. Our industrial and international realms are suffering from many minds that are like sponges in absorbing detailed facts but that cannot see cause and effect relationships. Teachers should not be mere automats of Knowledge pouring out notebooks of information when tuition fees are dropped into the bursar's office. Education sometimes consists in the transfer of subject matter from the notebooks of the professor to the notebooks of the students by means of the professor's vocal cords and the student's fountain pens and back again to the professor by means of the examination paper without ever passing through the minds of either. As an Oxford don stated, "Education is what remains behind when you have forgotten all that you have learned." What is it that remains behind? It should be a tempered and skilled mind that is able to think, a discerning faculty that appreciates values, a creative power for a more abundant life. I trust that no one believes like the college freshman who said that he should not think because the Bible says, "The Lord will come on the day when you think not." The professor should not be regarded as a crutch upon which to lean, but as a challenge to be answered. Instead of the college educating the students, it can only help the student to educate himself. Education must be transformed from teaching by teachers to studying by students. If truth is progressive we must develop the capacity to become continually readjusted to new truths. If we would have that mind which was also in Christ Jesus we must have a love for new truth.

Alongside of this first great ideal a Christian college must uphold a second great ideal,—the love of man. Truth is only of value as it serves mankind. The world nearly went to smash in 1914 not from a lack of brains but from a lack of

the right use of brains. Knowledge is like a sharp knife that can be used either to destroy or to save life. It may be a blessing or it may be a blight. A great physicist, in speaking of the fact that there is power enough in an atom to split our planet when properly applied, declared, "I am sincerely praying that God will not release this terrible secret until mankind has developed enough moral character to be entrusted safely with the control of such omnipotence." Another great scientist suggested that science should retard its progress until religion and ethics can keep pace as civilization is imperiled by pigmy minds wielding the power of giants. What good does it do for us to know chemistry if we are going to use it to annihilate the human race? Think of the appalling

WHERE, O CHRISTIAN?

Where is thy Faith that safely
clings
To those unseen, invisible things,
Beyond all Time since service flings
Its paeans clear on Triumph's wings
And Joy its tokens brings!

Where is thy Hope within the
breast,
Calling thee to the higher test
Of mind and heart—the idealist,
Believing still to win the Best,
At thy Master's behest!

And where thy Love that thrills the
soul?
For thou art free and rendered
whole;
Thy life should yield the fullest toll
Of sacrifice—a martyr's role,
The one immortal Goal!

Rev. William Francis Berger.

contrast between the truth revealed in a test tube and the deceit of some men who use it. What good does it do for us to know mathematics if we are going to use it to cheat our neighbor? What good does it do to know three, five, or twenty languages if we are going to lie in all of them?

A French author, M. Julien Benda, has written a book entitled, "The Treason of the Intellectuals", in which he states that civilization has been betrayed by its intellectual leaders. Either they have supported the selfish passions of the day or have been too weak and cowardly to assume the responsibility of leadership which naturally belongs to them. "If thine eye be evil, the whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is the darkness."

The world sorely needs Christian colleges that will turn out youth with the love of truth and the love of man, with the mind and the heart of Christ. If we want to be co-workers with God we must do all that we can to develop intelligent loving personalities in ourselves and in the rest of mankind. Will the opening of college be an opening of our hearts to friendship, of our minds to new truth, of our souls to spiritual power? St. Paul, who attained the mind of Christ, lived his way into the truth. If we want to have that mind which was also in Christ Jesus we must give our hearts to Him and obey His will. Over five hundred million people in the world profess to be Christians. That is one-third of the human race. Over forty million people in the United States are Church members. Although we all yearn for the day when Christianity will be world wide, what a wonderful world this would be if all these people really had the mind of Christ? But what a vast difference between those who say "Lord, Lord," and the number who have in them the mind that was in Christ Jesus. The true test of any Christian is: Does he have the mind of Christ? We are Christians to the extent that we have "that mind which was also in Christ Jesus."

A great opportunity awaits the Christian college. Christian education is needed desperately. If the Christian college is to survive in competition with the greater resources of the state university, it must develop in a distinctively Christian way. Unless it remains true to its heritage, it will not endure and does not deserve to endure.

If our Christian colleges will turn out youth with the love of truth and the love of man, with the mind and the heart of Christ, then that golden age will come which all men have dreamed about and which Christians call the Kingdom of God.

Karl Barth's Book On "The Resurrection of the Dead"

(English Edition)

By PROFESSOR A. S. ZERBE, PH.D., D.D.

In this book the author undertakes to answer the profoundly practical question, If a man die, will he live again? And speaking in general terms it is one of the best answers ever given outside of sacred writ. It is an exposition of I Corinthians 15, but of the 213 pages 100 are devoted to a commentary on chapters 1-14, as leading up to chapter 15. As to intelligibility it is the least difficult of all Barth's books, due in part to the excellent translation, there being so far as the language goes few new coinages and involved and cryptic constructions, such as occur in the Roemerbrief and the Dogmatik, I.

It is not the language so much as the underlying thought that causes perplexity. The reason that Barth has set the whole theological world to thinking on the profoundest of subjects is that he is an original, but dangerous thinker—a genius who, like Kant, Hegel, Nietzsche, breaks through conventional language and ideas and defies philosophies and theologies, and yet subordinates all to his purpose. Many writers are victims of their material, of some books they have read. Not so Barth;

everything is grist for his mill. It matters not on what subject he writes, his world-view or philosophy emerges (his whole contention, as his brother Heinrich allows is philosophy, a blending of systems). This is unquestionably true of the book before us. We can understand Barth's view of the resurrection only to the extent that we understand his basic contention. We pause to state what that is.

Barth's Fundamental Principle

In the preface to the second edition of the Roemerbrief Barth writes: "If I have a system, it is, as says Kierkegaard, the infinite qualitative difference between time and eternity, which in the negative and the positive sense is ever kept in mind. . . . God is in heaven, man on earth. . . . If my assumption is false, if Paul really spoke of something else than the permanent crisis of time and eternity, I should be led by the text itself to an absurdity."

Under Barth's manipulation this conception becomes at once a theology, cosmology, Christology, Soteriology and Eschatology. There is a Thisside and a

Yonside, but the Yonside is the real side. Time is one thing, eternity another. The two are incommensurable. If Barth meant merely that eternity is not time indefinitely extended, there would be no dispute. But he means something radically different, something around which the whole dialectic theology revolves. Time had a beginning, is finite and will end. Eternity and time being qualitatively different, nothing in time has ultimate reality or worth, not even the best acts of man. Truth, all truth, not merely religious truth being in essence eternal, is not ascertainable by man (who can discover only fragments of truth), but is a divine revelation—a revelation, however, necessarily hidden—for ultimate truth as transcendental (i. e., antithetic to empirical) cannot be reached through reason, but through faith only.

It follows that there can be no real history, not even Biblical history. The only history is that which takes place in eternity and that is not cognizable by man. "Biblical religious history has the distinction of being in its essence, in its

inmost character, neither religion nor history. . . Biblical history in the Old and New Testament is not history at all, but . . . a series of fruitless attempts to undertake something in itself impossible" (Barth, WGuT, p. 72).

It may be stated at once, as throwing light on the subject under consideration, that according to Barth the resurrection of Christ was not an historical event in the usual sense of that term, but something that took place in eternity and so cannot be cognized by any finite intelligence. Hence no real history of Christ's resurrection in the Gospels or the Epistles. Barth plays with the words crisis, time, eternity, paradox, dialectic, life, death, resurrection, as with men on a chess-board.

Commentary on Chapters 1-14

The running comment on these chapters is intelligible and helpful, even if one has no inkling of the inwardness of Barth's theology, but at the same time there is a feeling of something not appearing on the surface, something hidden and esoteric. Thus, "What Christianity is specially concerned about is Christian knowledge . . . about the Either-Or, the understanding or the failure to understand the three words *apo tou theou* (from God). Unless everything deceives, that is the trend of Paul's utterance (I Cor. 1-4). Are not position and counter-position in the conflict about the resurrection, which I Cor. 15 will disclose, already visible here?" (p. 26). There is not the remotest reference to the resurrection in these chapters. The same applies to Barth's inferences elsewhere.

The comments on chapters 12-14, spiritual gifts, love, prophecy, are proofs of Barth's deep insight into Scripture truth and are truly refreshing. "In no case may we conceive the Corinthian Church merely as a den of partisan squabblers, with uncontrolled sexuality, stubborn asceticism and luxuriant gourmandizing. Certainly all these things existed in crude, unadorned vitality and also no doubt in refined and religious disguise. But by their side, see chapters 12 and 14, what an abundance of high, even the highest, potentialities which were indeed taken very seriously by Paul as spiritual charism" (p. 69). "In chapter 13 we already find ourselves in the midst of eschatology, only here regarded from the standpoint of man."

At the close of his explanation of chapters 1-14 Barth asks whether the contents of the Epistle can be brought under a common denominator and answers in the affirmative. "The sole, or at any rate vital assumption which I make, is that when Paul spoke of God (from the side of God, from God, to God's glory) he really meant God, and that it is permissible, even imperative, and from this standpoint, to interpret all his ideas, however they may otherwise be historically and psychologically determined, to take him at his word, calculating that all his utterances, however ambiguous they may be regarded within the realm of history, relate beyond the realm of history, unequivocally to God" (p. 97). No history in time; only in eternity.

Interpretation of Chapter 15

It is not by chance, says Barth, that chapter 15 "forms the very peak and crown of this essentially critical and polemically negative (?) Epistle. What is disclosed here is Paul's key position. The Resurrection of the Dead is the point from which Paul is speaking and to which he points. I Corinthians 15 contains the doctrine of the last things" (p. 101), but not in the sense usually understood, the end of history as a termination of history and various final possibilities, "not even if we conceive them only as preliminary stages to physical-metaphysical, cosmic-metacosmic transformations and revolutions of an unparalleled kind" (p. 103). "Last things, as such, are not last things, however great and significant they may be. He only speaks of last things who would speak of

the end of all things, of their end understood plainly and fundamentally, of a reality so radically superior to all things, that the existence of all things would be utterly and entirely based upon it alone, and thus in speaking of their end, he would in truth be speaking of nothing else than their beginning" (p. 104). Will the Rev. Dr. John McConnachie, or any one else who understands Barth, explain what this means?

Again, "the eternity of God, that is to say, the rule, the Kingdom of God, His absolute transcendence as Creator, Redeemer and King of things, of history; thus not just the infinity of the world of time (what is the "infinity" of the world of time? Is time after all infinite?) of things, above all of men" (p. 105).

The import of the chapter is well-stated by Barth. Paul's message relates to the facts of the resurrection of Christ, and

ACCEPTED

B. F. M. Sours

O the bright splendor of glory divine!
O the sweet gladness to know He is mine!
Over the past, like white snow He has thrown
Pardon and whiteness—His goodness—His own!
Over the past—O the bright angels sing
Glory and honor to Jesus my King.

Holy, all holy, His servant must be;
Jesus, my Lord, I am resting in Thee!

Over the billowy sea thou art peace;
Bonds are all broken, for Thou art release.

Purity breathes like the zephyrs of spring,
Ever exhaled on the breath of my King.

O my glad spirit, sing, "Jesus is mine!"

Rest, safely rest, on the bosom divine:

Christ hath redeemed me—O I am His own!

Jesus is Monarch; my heart is His Throne.

Over and over—O comfort divine!
Sounds the deep glory, "Yes, Jesus is mine!"

the persons to whom He appeared (vs. 1-11). He then combats the opinion of those who denied a resurrection of the dead and shows that a denial of a resurrection of the dead involves a denial of the resurrection of Christ and is destructive of all belief in the Gospel (vs. 12-19). The resurrection of Christ means a resurrection of all men, each in his own order (20-28). The next question is, How are the dead raised? Paul answers this by comparing the body to a seed which falls into the ground and dies before it springs up. He then enters into a contrast between the present and the future life, which latter is foreshadowed by the circumstances of the former (42-45). The lower life is a stepping-stone to the higher; the change from the lower to the higher consists in the victory of the spiritual part of our nature over the sensual (46-57).

What Barth says on the above topics is for the most part unobjectionable. But underneath all is the fly in the ointment, his characteristic view of no real history in time, no resurrection of Christ in time, no second coming of Christ in time. Thus: "(1) Like two massive pillars: Christ died for our sins; and, Christ rose again on the third day; both being asserted 'according to the scriptures', as historical facts, to be sure, but pray what kind of historical facts? (Note the sneer at the credibility of Biblical history.) This end, the end

of our sins, which yet can only end when history ends, and this beginning, the beginning of a new life, which yet can only begin when and where a new world begins. (2) In the middle: 'he was buried'—which is the unambiguous banal (banal means commonplace, hackneyed) historical fact, but, and just this, makes the case of Christ equally doubtful with all human earthly things in general. (If the case of Christ is doubtful how can Christianity be based on facts and occurrences?)" p. 134.

Paul states specifically that Christ rose on the third day, appeared to Cephas and the twelve, then to about five hundred brethren at once, to James and all the Apostles, and "last of all, as of the child untimely born, he appeared to me also" (v. 8). Barth wrestles through some thirty pages in the effort to harmonize his hypothesis of a "banal historical fact" with this overwhelming proof of Christ's resurrection. He does not state categorically how he interprets "He appeared to me also", whether it was a reality, a vision, or something "equally doubtful with all human things."

The Resurrection of the Body

Barth's exposition of verses 35-43, "How are the dead raised, with what body do they come, etc.", is upon the whole illuminating. The analogy from nature is appropriate as far as analogy goes. We come now to "the logical highwater mark" of the chapter, vs. 44-49. "It is sown a natural body (*soma psuchikon*), it is raised a spiritual body (*soma pneumatikon*). The "natural body", literally the soul body, is a body adapted to and limited by the life of man; the "spiritual body", literally the spirit body, is a body adapted to the needs of the spirit of man in the resurrection life. Strictly a spirit body is a contradiction in terms, for a soma, body has extension in space, as a pure spirit has not. We understand Paul to mean that in heaven, man has need of a body, however refined and sublimated, which is also Barth's view. Unless there be extension of some sort, man in the resurrection state, being still finite, could not communicate with others.

Barth writes: "Instead of the human soul, the Spirit of God appears in the resurrection. That which persists is not the soul (the latter is the predicate, which must give place to something else) but the body, and even that, not as an immortal body, but in the transition from life in death to life" (p. 196). What is the meaning of "that which persists is not the soul"? Is it not a resurrection of the whole man: soul, spirit, body?

"It is an utterly immeasurable idea which Paul in verse 45b dares to think; the creation, the resurrection of Christ and the end of all things are here conceived as a single happening" (p. 197). That "the last Adam became a life-giving spirit" implies that Christ was a new starting-point. To be in Christ is called a new creation (2 Cor. 5:17). Barth amplifies his view a few pages further on: "We thus stand in the connection of salvation history, . . . a history which is not enacted in time, but between time and eternity (which time is that?)—the history in which the creation, the resurrection of Christ and the end are one day." That God had an all-inclusive plan from eternity in the creation of the universe and of man is, of course, assumed here, but the idea that salvation history is not enacted in time can be maintained only on the correctness of Barth's view that no real occurrence in time is possible.

Christ said: "Lo, I am with you always, even to the end of the world" (Matt. 28:20). This has usually been understood to mean that when human history has run its course, there will be literally an end, when Christ will come to raise the dead and pronounce judgment and when there will be fulfilled Acts 1:11: "This Jesus who was raised up from you into heaven shall so come in like manner as ye have seen Him going into heaven." A thou-

sand times we have heard the stupid objection that such a passage as I Thess. 4:16, "The Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God," will never be fulfilled. But why not? Christ is still in His mediatorial reign and in His etherialized mediatorial body, which He will continue to have until "the last enemy, death" is put under His feet, when He will deliver the Kingdom to the Father. He came once in bodily form and from analogy it must be inferred that He will come in like manner at the final "grand assize".

Barth is neither a Pre-Millennarian, nor a Post-Millennarian, but a Non-Millennarian (A Millennarian); that is, his theory does not admit of any real historic hap-

pening at the close of human history. The final crisis, as happening "in a moment", says Barth, could not be literally "in a fraction of time"; nor will it be "catastrophic". Again, "the resurrection of Christ, or His second coming, which is the same thing, is not an historical event." If this be true, how are we to understand Barth's own view that the time-world, as finite, must have a definite end as it had a definite beginning? Are we to understand that after all, the time-world and the eternal world are run together without that "dividing-line" (Senkrech von oben) about which Barth has so much to say?

Other questions, for which there is no space here, press for an answer. What is that "infinite quality" which differentiates the resurrection life and body from the

present? The saints will have eternal life, but according to Christ they have that here (John 6:47). Will there be time, succession, and space, extension? If so, does not Barth's "infinite qualitative difference between eternity and time" disappear? If not, is eternity for man an Eternal Now, a *punctum stans*? But will not finite man, especially with a body, though a spirit body, view things in succession? Is heaven like a mathematical point, having position, but not magnitude? Christ said: "I go to prepare a place (topos) for you." Is heaven a place as well as a state? Barth leaves us in the dark on these and other related questions.

Central Theological Seminary,
Dayton, O.

Japan's "Great Adventure" in Manchuria

(The first in a series of letters from the well-known world traveler and international journalist)

ROLAND HALL SHARP

One element of Japanese action in Manchuria that escapes notice of the outside world, is the religious fervor with which many individual Japanese have entered into the "great adventure". Protestant ministers have come over to serve as shepherds of the rapidly increasing Japanese population in the cities. Religious colonies as such play an integral role in the effort to popularize Manchuria among Japanese, and so help immigration to relieve Nippon's pressing population problem.

Among such religionists, Japan's aggressive policy since September 18, 1931, is viewed in a far different light from the world's general opinion. They present a peculiar segment in Japanese psychology with regard to the Manchurian incident and its aftermath, including establishment of the generally unrecognized "State" of Manchoukuo.

For instance, one Protestant minister with whom I talked several times, on the train in Korea and later in Manchuria, is devoting himself with ardor to the new religious work in "Japan's latest frontier". At personal sacrifice, already amounting to loss of a member of his family through the severe and unaccustomed cold of Manchuria last winter, he has just returned from a visit to Japan, prepared to carry on.

"The more we sacrifice out here, the more determined we are to keep going," he said. His words were not said for effect. They were backed up by his actions, the result of an evident sincerity and devotion to what he considered right.

These are the sort of things a visitor runs into constantly, showing that the Japanese mentality at this crucial period of the Island Empire's history is a blend of strangely different concepts and motives. On this trip I have talked with high officials, including Cabinet Ministers and ranking Army officers, with Government leaders, journalists, business men and workmen. Their outlooks differ widely in detail, but one note constantly reappears—to a man they love Japan and are prepared to give their all instantly for its preservation and progress.

Japanese are devoted to their nation fervently, in all the shades of nationalism from ordinary jingoism to the motives of a highest patriot. Outsiders often forget this in assessing Japan's actions on foreign policy. To leave it out of account in connection with the Manchurian incident is to fall short of a genuine grasp of the situation.

Japan is frequently represented in the foreign press as in the hands of a military clique, before whom moderate opinion generally quails. This is only partially true. The Army has undoubtedly held the most powerful single chair at the nation's council table since late 1931. Many elements of liberal and moderate opinion have like-

THE BRIDGE YOU'LL NEVER CROSS

It's what you think that makes the world

Seem dull or bright to you;
Your mind may color all things gray
Or make them radiant hue.
Be glad today, be clear and wise,
Seek Truth amid the dross;
Waste neither time nor thought about

The bridge you'll never cross.

There's useful work for you to do
With hand and brain and heart;
There's urgent human service, too,
In which to take your part.
Make every opportunity

Worth while, and not a loss;
The best is yours, so do not fear
The bridge you'll never cross.

If life seems drab and difficult,
Then face it with a will;
You do not have to walk alone,
Since God is with you still.
Press on with courage toward the goal,

With Love your shield emboss;
Be strong, look up, and just ignore
The bridge you'll never cross.

—Grenville Kleiser.

wise ceased to make themselves prominent, biding their time for a swing of sentiment toward more conciliatory methods. But between these extremes exists a great body of national opinions, squarely behind the Manchurian policy. It is true, however, that much of this opinion has been built up by a careful campaign of well-directed propaganda.

In this group are found such ministers as the one who is devoting himself to Manchuria. Even should the Army change its tactics and withdraw from Manchuria—a thing almost inconceivable—this minister would still cling to his belief that this "life-line" of Japan should not be abandoned. In such a view may be seen the strange melange of nationalism and other concepts—even religious—which characterizes current Japanese opinion. Basic explanation of this phenomenon is to be sought in the entire course of Japan's modern history, not in events of the past two years alone. My minister friend puts it neatly, "We have no other place to go except Manchuria."

No other place to go! In those few words he sums up the explosion which started in September, 1931, and has been gathering force beneath the surface in Japan for decades. It was the lot of Japan to enter international intercourse

after centuries of self-imposed isolation, only in 1854. The most casual reflection shows that this date comes well after the close of widespread colonization by European and American nations.

Japan, with an area roughly that of California, soon entered into the full swim of industrial and international development. Population grew as had that of England in the heyday of its commercial supremacy. By 1888 the population of Japan Proper amounted to 39,600,000. Already this represented a heavy density for each square mile. But in 1930 the figures had jumped to 64,500,000, bringing the average population density up to 437 a square mile. In Honshu, the largest island and center of the great cities, the density was 545 a square mile. Taking the whole Japanese Empire, the average comes up to 347.

Compared with densities in Europe and America, these figures already represent at least the double of the Occident's main concentrations. Now take into consideration the surface of Japan, seamed with volcanic ranges, lakes and rivers. All cultivable land—a relatively small portion of the total area—has been developed. Further expansion must be sought in special crops, such as the recent trend toward strawberry culture on steeply terraced slopes.

On the side of population and available land Japan has therefore been subjected to increasing pressure. Outlets have been sought, but here political barriers have often frustrated Japan's efforts. Under pre-war diplomacy and the law of war she took Formosa and Korea. It must not be forgotten in thinking of these annexations that they took place in full legality under old international law. The same rule does not apply to Manchuria today. But Formosa and Korea did not solve Japan's problems, in fact increased them in some directions.

Other outlets were sought, through emigration and through economic projects in Manchuria. Everyone knows how Japanese were finally excluded from settling in California, Australia and so on. Everywhere doors were closed. Moreover, Japan had constantly been rebuffed by other powers in the political field. Rebuffed is a mild word, for a candid historical study shows that pre-war European diplomacy used no gloves in many of its dealings with Nippon.

After the Sino-Japanese war of 1894-5, for example, Russia led a concert of European powers which compelled Japan to give up the Liotung Peninsula in South Manchuria, after it had been ceded by China as a result of the war. Japan took this diplomatic setback with what good grace it could summon, then was angered beyond words when Russia, which had pretended to be concerned for China's inter-

est in resisting Japan, cynically took over the tip of the Peninsula. This prepared the way for the Russo-Japanese War, when Japan won and obtained treaty rights in Manchuria. Then began the economic development which prepared the way for the incident of 1931.

Through the Manchurian outlet some satisfaction was obtained and it was the fear of losing investments and strategic position there, that lay at the base of Japanese action in establishing a virtual protectorate over the area, now known as "Manchoukuo." While this history has nothing to do with the subject of religion in Manchuria, it is given to help explain the attitude of many Japanese religionists there. Naturally they are Japanese and

members of some denomination at once, so they are liable to be swayed by national emotions like other men. In many cases they find it hard to keep clear of such influences. On the whole, they accept the national action as a fact, and are trying to make the best of it. Some of them support it strongly, a few make their disapproval known, and others philosophically adopt the policy of seeking to prevent materialism from running its full gamut in the sequel of present expansion.

That is to say, these religionists are aware of the danger for religion in Japan if the nation is swept too far along the line of imperialism and material self-seeking. Assuming that Japan considers its actions to date as indispensable to national

survival—whether facts support that belief or not—the time can quickly come when expansion as such becomes a goal.

It is to prevent this misdirection of national energy, with its inevitable international complications, that many religionists are working. On the ground in Manchuria, they are coming with a missionary zeal to go into the colonies and cities, there to keep uppermost in the minds of their congregations the true ideals of Christianity on which alone Japan or any nation can work out its salvation.

A fuller statement of details, and of measures being taken by the "Manchoukuo Government" with regard to religion, will be reserved for another article.

Hsinking, Manchuria.

NEWS IN BRIEF

CLASSES MEETING IN OCTOBER, 1933, ACCORDING TO THE RECORDS RECEIVED IN THE OFFICE OF THE STATED CLERK OF THE GENERAL SYNOD

OCTOBER 9:

Lebanon (9 A. M.) Salem, Campbells-town, Pa., Rev. Carl W. Isenberg, Campbells-town, Pa.

East Ohio (2 P. M.) St. Jacob's, Lisbon, Ohio, Rev. R. H. Klingaman, R. D. No. 2, Lisbon, Ohio.

Northwest Ohio (2.30 P. M.) St. John's, Defiance, Ohio, Rev. Alfred Grether, 506 Washington Ave., Defiance, Ohio.

Juniata (2 P. M.) Christ, Alexandria, Pa., Rev. O. H. Sensenig, Alexandria, Pa.

OCTOBER 10:

West Ohio (9 A. M.) First, Kenton, Ohio, Rev. E. E. Naragon, 313 W. Columbus St., Kenton, Ohio.

Westmoreland (9.30 A. M.) Grace, Fennelstown, Pa., Rev. W. S. Fisher, Delmont, Pa.

Somerset (10 A. M.) St. John's, Corrigansville, Md., Rev. W. Blough DeChant, Hyndman, Pa.

Maryland (9 A. M.) Trinity, Adamstown, Md., Rev. Harvey Shue, Adamstown, Md.

Chicago (10 A. M.) State Road Church, Freeport, Ill., Rev. J. Elmer, R. F. D. No. 5, Freeport, Ill.

OCTOBER 16:

Wyoming (9 A. M.) Trinity, Watson-town, Pa., Rev. P. A. DeLong, Watson-town, Pa.

Reading (10 A. M.) St Mark's, Reading, Pa., Rev. Gustav R. Poetter, 216 W. Greenwich St., Reading, Pa.

New York, First Magyar, Bridgeport, Conn., Rev. Alex Ludman, 227 Pine St., Bridgeport, Conn.

Southwest Ohio (1.30 P. M.) Second, Dayton, Ohio, Rev. L. W. Stolte, 205 Jones St., Dayton, Ohio.

OCTOBER 17:

East Pennsylvania, Evangelical Reformed, Belfast, Pa., Rev. W. H. Brong, 429 W. Main St., Pen Argyl, Pa.

Philadelphia (9.30 A. M.) Shenkel's, Pottstown, Pa., Rev. Loy C. Gobrecht, Linfield, Pa.

Schuylkill (9 A. M.) Christ Church, McKeansburg, Pa., Rev. Theo. J. Schneider, McKeansburg, Pa.

German Philadelphia (10 A. M.) St. John's, Philadelphia, Pa., Rev. August Piscator, 3391 Frankford Ave., Philadelphia, Pa.

Allegheny (9.30 A. M.) St. Paul's, Pittsburgh, Pa., Rev. Louis H. Novak, 179 44th St., Pittsburgh, Pa.

OCTOBER 19:

Mercersburg (9.30 A. M.) St. Paul's, Waynesboro, Pa., Rev. Victor H. Jones, Waynesboro, Pa.

OCTOBER 23:

Goshenhoppen (9 A. M.) First, Royersford, Pa., Rev. E. W. Ullrich, Royersford, Pa.

OCTOBER 25:

Virginia (7.30 P. M.) St. Michael's, Bridgewater, Va., Rev. Horace R. Lequear, Bridgewater, Va.

OCTOBER 26:

Carlisle (9.30 A. M.) St. Paul's, Mechanicsburg, Pa., Dr. Chas. W. Levan, Mechanicsburg, Pa.

OCTOBER 31:

Lansaster (10 A. M.) Zion, Millersville, Pa., Rev. Wm. T. Brundick, 313 George Street, Millersville, Pa.

Have you made your plans to observe Church Paper Day Sunday, Oct. 15? It was never more important than now!

Readers from the Eastern Synod are particularly requested to turn to page 20 of this issue and read carefully Item 17, page 138 of the Minutes of Synod.

The annual banquet and Ladies' Night of the Men's Social Union of Philadelphia and vicinity will be held Tuesday evening, Oct. 31, at McAllister's. The 25th anniversary of the Social Union will be observed. Guest tickets are \$1.75 each.

We wonder whether our pastors and members can **IMAGINE THE ANXIOUS SITUATION** of our missionaries, especially of those in Japan, **FOR LACK OF FUNDS?** The latest statement from the treasurer of the Japan Mission shows that the salaries of our foreign missionaries have not been paid for four months, and of many of their Japanese associates for two months. Of the latter workers Mr. Ankeney writes: "It will be serious for them and I hope that in some way money can be found." The heart-rending experience of the Board of Foreign Missions is, that it **CAN SEND ONLY MONEY** to the missionaries that the Churches supply.

Up to October first, or for nine months of the Classical year, the amount paid on the Annual Apportionment of \$344,490 is only \$81,228.48. This big slump, if not arrested without delay, will put in jeopardy the sacred work for which so many sacrifices have been made, and whose future progress is so promising.

We still believe in the God of Missions and in the loyalty of our many supporters, and for that reason we make known this urgent need.

The Lovettsville, Va., Church is planning to celebrate its 200th anniversary on Oct. 15, with an all day program. Rev. A. S. Peeler is the pastor.

St. John's Church, West Philadelphia, Pa., Rev. Robert O'Boyle, pastor, celebrated the Holy Communion on Oct. 1. Offerings for benevolence, \$60; for current expenses, \$92; total \$152. The Harvest Home Festival was held on Sept. 17.

The Women's International League announces the opening of the new season of the Children's Theatre, at the Garrick, Philadelphia, on Saturday morning, Oct. 28, when Margaret Sidney's story, "The Five Little Peppers", will be presented. There are 5 other plays in the series.

The regular meeting of the Women's Social Union of the Reformed Churches of Philadelphia and vicinity will be held in Trinity Church, Broad and Venango Sts., Philadelphia, Oct. 11, at 2 P. M. Let each member of the Union attend and bring a guest.

We regret to learn of the death of Mrs. Geo. W. Schlater, mother of Rev. F. C. Schlater, of Turtle Creek, Pa., which occurred on Sept. 28. The funeral services were held at Boehms Church, Blue Bell, Pa., on Oct. 1, at 3 P. M., with brief services at the home at 2.30 P. M.

The Young People's Group of St. John's Church, Germantown, O., recently entertained the C. E. Society of another denomination at a "Friendship Social". The pastor, Rev. E. F. Schottke, has been preaching a series of sermons on the Ten Commandments. He exchanged pulpits on Ministerial Relief Sunday with Rev. A. O. Kuck of the neighboring Farmersville.

In a letter from Miss Gertrude B. Hoy, of Yochow City, China, she reports the illness of her mother during August. The many friends of Mother Hoy will be glad to know that she is recovering, but it will be some time before she can resume her work in Huping Middle School. The fur-loughs of both these devoted missionaries will be due early in 1934.

At a union meeting of the W. M. S. and the G. M. G. of Trinity Church, Telford, Pa., Sept. 21, the President planned the year's work, stressing the influence of Zwingli, the pioneer "road-builder". The Mission Band children sang "Jesus Loves Me", in Chinese; the girls of the Guild gave the play "Deep Water", a beautiful summary of the study book, "Lady Fourth Daughter of China", which was greatly enjoyed; a fellowship tea was served in the Church parlor.

In the Federated Reformed and Presbyterian Church, McConnellsburg, Pa., Rev. Wm. J. Lowe, pastor, the services of

Harvest Home were held in the Reformed Church with morning and evening services. The decorations of flowers, fruits, grains and vegetables were declared the finest and best ever seen in the Church. At the evening service the guest preacher was Rev. Dr. Boyd Edwards, Head Master of Mercersburg Academy, who delivered a very inspiring sermon with a timely challenge to a filled Church.

The fall emphasis on "Family Life and the Kingdom of God" in St. Peter's Church, Lancaster, Pa., Rev. James E. Wagner, pastor, began most successfully Sept. 17, with the largest congregation in the present pastorate, which enters upon its 3rd year Oct. 1. The auditorium was more than filled and over 50 households were 100 per cent present. The Parent Training Conferences began with about 30 enrolled. The entire Church School curriculum has been linked up with this effort which is the most significant ever attempted by St. Peter's Church.

The Men's Bible Class of Olivet Church, Phila., Dr. Maurice Samson, pastor, is an aggressive, wideawake organization. Clayton Bowman is president; John Hess and Joseph Arner, vice-presidents; Malvin Hess, secretary; Daniel Corcoran, treasurer, and John W. Gottschalk, teacher. At a special rally of this class on Oct. 8 at 10 A. M., Dr. Leinbach of the "Messenger", will speak and there will be special music. Dr. Leinbach will also preach at the Church service at 11 A. M.

For the 86th successive year Geneva College, Beaver Falls, Pa., opened her doors with an enrollment of 534 in the regular Day School. While slightly under that of a year ago at the opening date, this enrollment is some 30 or more than the maximum attendance fixed a few years since by the Geneva Board of Trustees. Registration in the Extension School which is conducted simultaneously with the Day School is now in progress. Last year the enrollment was 320. Indications are that this year's enrollment will equal that of last year.

Representatives of the Pennsylvania Federation of Men's Bible Classes met in St. Paul's Church, Lancaster, on Sept. 23, to arrange for the convention to be held in St. Paul's Oct. 14. Many districts will be represented and a parade will be held at 5:30; the principal speaker of the convention will be Rev. Ross A. Stover, pastor of Messiah Lutheran Church, Philadelphia; a male choir of 37 voices will be present from Lewistown. The city officials, headed by the Mayor, will make every effort to make the stay of the visitors pleasant. Ladies visiting with their husbands will be entertained during the convention in Shreiner auditorium of the Y. W. C. A.

The American Bible Society has published a new pageant-drama entitled "Let There be Light", consisting of skillfully arranged music, hymns, Scripture passages, episodes and tableaux, prepared by Elliot Field. It is designed for Churches and religious groups desiring to present a message in dramatic form on the value and significance of the Bible. It is especially suitable for Universal Bible Sunday to be observed Dec. 10. A copy of this pageant-drama will be mailed postpaid for 25 cents in stamps or coin to any one addressing the American Bible Society, Department D. B. P., U. B. S. Bible House, Astor Place, New York City.

The Annual Church Workers' Conference of the Philadelphia group of Reformed Churches will be held Thursday, Nov. 2, at 6:30 P. M., in Grace Church, 11th and Huntingdon Sts., Philadelphia. Dinner at 75 cents per person will be served by Degenhardt Caterers. Rev. W. Sherman Kerschner will be in charge of the conference; Rev. A. A. Hartman, Phoenixville, will lead the discussion period; Rev. Howard O'Bold, Perkasio, will deliver the address, and there will be special music and hearty group singing. Pastors and Church workers usually attend this conference in large numbers. Please note the date.

BULLETIN No. 2

What the "MESSENGER" means to a busy Pastor • • • •

THERE was never a time when Church work was more important or more difficult than it is today; or when Church-members needed more a new vision of individual and collective responsibility and possibility.

Every Church has its problems. These problems are varied in character, but there is always the difficulty of keeping the members interested and informed as to the work of their local Church, as well as of the Church-at-large.

He who is not informed will not be interested, and he who is not interested will not be active.

Informed Christians who understand the plans for the Kingdom, carry on the work shoulder to shoulder with the pastor. Many pastors testify to this.

But there are many of our Church-members who do not read a Church Paper and do not have sufficient knowledge to be fully efficient in their Christian work.

Hence the value, the importance, the necessity of a Church Paper; the Church Paper which brings the Church news, articles of information, devotion, inspiration and helpfulness both for the grown-ups and the children.

All of our Church activities will prosper more and more as the number of our members who read the MESSENGER is increased.

As a fellow-laborer in the Kingdom, we ask you for your help.

Let us make this Church Paper Day worthwhile

CHURCH PAPER DAY, OCTOBER 15

The Sunday School officers and teachers of St. Mark's, Reading, Pa., Rev. G. R. Poetter, pastor, held their annual rally on Wednesday, Sept. 20, under the direction of George S. Fisher, assistant general superintendent. Rev. Mr. Poetter conducted the opening and closing devotions. Rev. A. C. Schenk, Grace Lutheran Church, delivered an inspirational address. A social followed with refreshments. The 213th Anti-Aircraft National Guards, under the direction of Captain Rettgers and Lieutenant Early, conducted demonstrations on war preparedness before the Men's Club on Sept. 21. The beginners' department presented the "Marriage of Jack and Jill" on Sept. 28.

Rally Day was observed in Christ's Church, Hagerstown, Md., Rev. H. A. Fesperman, pastor, Sept. 24, with an attendance of 716. The program was furnished by the beginners, primary and junior departments and promotion certificates were given to a large number. Officers for the ensuing year were elected. Attendance averaged 561 for September. Holy Communion was observed Oct. 1 in Christ's Church, and will be celebrated Oct. 15 at Salem. Morning services each 3rd Sunday are being broadcast over station WJEF, Hagerstown. The congregation mourns the death of Miss Stella Hoover on Sept. 16, and Bruce Zeller on Sept. 27. Mr. Zeller was long an elder and treasurer of the congregation and had passed his 80th milestone.

We very much regret to learn that our good friend and fellow worker on the "Messenger" staff, Rev. Dr. Wm. U. Helffrich, pastor at Bath, Pa., was removed to the Allentown Hospital on Sept. 17, because of serious illness, and we solicit your earnest prayers for his speedy recovery. Holy Communion was celebrated in Dr. Helffrich's Church on Oct. 1, with his son, Rev. Reginald H. Helffrich, Butler, Pa., in

charge. In the evening Rev. Morris Slifer, Pennsburg, a nephew, preached. On the morning of Oct. 8, the Girls' Guild, under direction of Miss Dorothy Bartholomew, president, will conduct the meeting. In the evening Miss Norma C. Brown, vice-president of the Flying Squadron Foundation, will speak. She is an orator of national reputation, speaking on the temperance movement, and has spoken before the Presidents of the U. S. and several times in every capitol city of the Union.

In St. Paul's Church, Northampton, Pa., Rev. Sidney S. Smith, pastor, Harvest Home was observed Sept. 10; Ministerial Relief Sunday, Sept. 17; Young People's Sunday, Sept. 24, and Rally Day, Oct. 1, when a well organized campaign to secure 1,000 for enrollment and attendance was launched, under direction of the superintendent, Dr. Charles A. Haff. The Church School orchestra of 45 members rendered special music and 4 members representing different departments spoke on "What My Department Aims to Do for the S. S." A Week Day Religious School for children of the community from 5 to 12 years has been meeting on Tuesday afternoons after the dismissal of public schools. The enrollment thus far has been 145. Thursday afternoon the pastor teaches a large class of high school pupils on "The Fundamentals of Religious Living." Two Leadership Training Classes are in process and the Church program is filled with numerous activities. Unfavorable local business conditions demand more activities.

A new impetus was given to the work among the young people of St. Paul's Church, Lancaster, Pa., Sept. 24, at a social meeting. 80 of the younger folks enjoyed a luncheon served by the Ladies' Circle. Dr. T. A. Alspach, pastor, outlined a program for the coming fall and winter. George Shultz, a student in the Theological Seminary, who will be largely respon-

sible for the program of work to be carried out, made an address. Frank C. Boston, Lee Loos and Roy Leinbach, all of the Seminary, made addresses. These men have been assigned to St. Paul's in order to acquire practical knowledge of the work. Beginning Oct. 15, a special program for the young people will be observed each Sunday evening, and the regular Sunday evening worship will be transferred to each Wednesday evening at 7.30, beginning Oct. 18. Rally Day was observed Oct. 1. A fitting tribute was paid to the memory of C. Frank Summy, for a number of years treasurer of the S. S. Association. H. H. Esbenschade will fill the position of Mr. Summy.

The 50th anniversary of Salem Church, Carrothers, O., Rev. Harold E. Weber, pastor, was observed Sept. 24. The pastor delivered the sermon; others assisting in the service were: Rev. H. B. Dieffenbach, a former pastor; the Y. P.'s choir, under direction of Mrs. Earl Rogers, and Mr. Earl Rogers, violin solo. The only active Charter Member, Mrs. H. V. Trumpler, was present. A basket lunch was served at noon. In the afternoon, the Rev. A. H. Achtermann, of St. John's Church, Bucyrus, O., delivered the sermon; Rev. Mr. Dieffenbach spoke; special music by male quartet and violin solo by Mr. Maxwell Brillhart; a pageant, "50 Years of Service", written by Mrs. Earl Rogers, given; letters were read from Revs. J. Ihle, G. W. Kerstetter, L. A. Sigrist and Gilbert O. Werneke, former pastors. In these 50 years Salem was served by Rev. S. Shaw, Jesse Richards, H. B. Dieffenbach, H. W. Shults, L. E. Laufer, J. Ihle, G. W. Kerstetter, L. A. Sigrist, D. Emerson Tobias, Gilbert O. Werneke, and since 1930, Rev. Mr. Weber. The congregation was supplied by students from the Seminary from time to time; among these were Revs. O. P. Faust, T. J. Bucher and E. D. Fager.

In St. Paul's Church, Edinburg, Va., Rev. O. B. Michael, pastor, on July 9, a Home Coming service was held, with Rev. J. Silor Garrison and Dr. S. L. Flickinger, President of Potomac Synod, as speakers. Dr. Flickinger and the pastor held a Memorial service in memory of deceased former pastors: Revs. Henry St. John Rinker, pastor in 1856; Geo. W. Aughinbaugh, D. D. LL. D.; Daniel Brogonia, Hiram Schall, Henry Talhelm, S. A. Hitner, Anthony Shullenberger, J. M. Souder, Charles Smith and Clarence Arey. The living pastors are J. Silor Garrison, J. Philip Harner and the present pastor, Rev. Mr. Michael. Others taking part in the service were Rev. J. P. Harner, C. E. Robb, Wm. Groff, who served as a student one summer; R. L. Moore, and Ben Coe. Music by vested choir. June 24 marked the 10th anniversary of the ordination of Rev. Mr. Michael. He served 6 years and 7 mos. in Winston-Salem and since Dec. 16, 1929, the Edinburg Charge. Rev. Mr. Michael is chairman of the Executive Committee of the Shenandoah County Council of Religious Education. A full fall program is being planned.

A most interesting meeting of the Classical Committee of Philadelphia Classis on the Reformed Churchmen's League was held at the Reformed Church at Trappe, Pa., on Monday, Sept. 25. Rev. Dewese Singley, of Philadelphia, is chairman and was delighted to see every member present. Rev. Mr. Ohl, of the local Church, who has an active chapter of the League, gave valuable help to the committee. Dr. Darms, the Executive Secretary, shared in the thought and fellowship. There are 5 chapters in Phila. Classis and others are under way. A Classical League is to be formed at a convocation of laymen from all Churches, to be called at some central place at an early date. A survey of men's organizations in the Classis is to be made. Chapters should be active in establishing chapters in other Churches. One chapter holds a regular anniversary service, publishes articles on stewardship in monthly bulletin. Some forward steps in men's

work were taken and recommended to Synodical Committee. The committee will ask Classis for enlargement in order to have a larger number of counselors and helpers in launching the work throughout the Classis. Every one present felt that men's work is growing in importance and that a definite plan should be given to laymen who are organized for service in the local Church and for the entire program of the Church.

Renewed interest and co-operation mark the spirit of the congregation at Bloomsburg, Pa., since the beginning of the present pastorate of Rev. Bernhardt R. Heller, on July 1. A reception was held Sept. 18 to the Reformed students of the Bloomsburg State Teachers' College. A program was presented featuring sketches, solos and readings with each organization of the Church participating, after which Mrs. Heller took charge of the social hour. The Girls' Guild and Ushers' League served the refreshments. The Chairman was Mr. Ray Cole, County Supt. of Vocational Guidance; on the Committee were representatives from the congregation, S. S., C. E., G. M. G., W. M. S., Mary E. Ent Missionary Society, Philathea Bible Class, Men's Bible Class, Choir and Usher's League. On Sept. 19 the Girl Scout Organization of Bloomsburg held a Rally, and Miss Mildred Ohl, of the Reformed Church, was awarded the Golden Eaglet, the first to be granted to any girl in this vicinity. Promotion Day observed in S. S. Sept. 24, Wm. P. Zehner, Supt. Harvest Home observed at the morning service, the pastor preaching on "The Miracle of the Harvest", and the Church was beautifully decorated with flowers, fruits and vegetables. At the evening service the newly elected officers of the C. E. Society were installed by the pastor; the retiring president, Mr. Woodrow Hummel, read the Scripture. A well rounded program for the fall has been arranged.

The observance of the 10th anniversary of Rev. Samuel A. Troxell's pastorate at Grace Church, Baltimore, Md., was concluded with a testimonial dinner on Sept. 22, when 205 were served by the Ladies' Auxiliary. It was a most interesting gathering. A telegram of congratulations from Mayor Jackson was received; numerous letters from friends also received. The speakers were Mr. Charles C. Duke, president of the Provident Savings Bank, and Theodore R. McKendel, Esq., a prominent attorney. Rev. Aaron R. Tosh, Philadelphia, a classmate of Mr. Troxell at Mercersburg, Catawba and Lancaster Seminary, was toastmaster. Elder Riedmeier presented the pastor in behalf of the congregation a purse of \$175. Mr. Troxell after expressing his appreciation graciously presented it to the Consistory. A unique rally was held Sept. 24, with all the congregational departments taking part. A fireplace with a picture of Christ above, a home department member seated at one side and a child of the cradle roll in a crib on the other, in front 2 boys laying a foundation and erecting upon it a temple, symbolized the Christian fireside as the source of true ideals and encouragement for the building of an upright character, and the Church as the ally of the home. There was special music by the school, choir and congregation. A bouquet of flowers and an envelope were presented to Rev. and Mrs. F. W. Bald "for kindnesses shown little Grace Church." Mr. Bald was the first pastor.

St. John's Union Church, near Mt. Pleasant, Pa., on Sept. 24, celebrated the 150th anniversary of the Reformed congregation and the 140th of the Lutheran. Perfect weather and widespread interest brought a congregation that filled the Church. Ministers from neighboring Churches assisted including: Rev. H. B. Clawson, pastor of the Middle Presbyterian Church, founded in 1774 and oldest Presbyterian Church west of the Allegheny Mts.; Rev. John A. Kleinginna, pastor of Harrold Church, oldest of our denomination in

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To make room for new organ soon to be installed in First Reformed Church, Lancaster, the present 2 manual, 20 stop, tubular action organ, built by Steere Organ Company, is offered for quick sale. Can be purchased, transported, rebuilt and modernized with electric action and installed and warranted (by a competent builder known to us) to give many years of satisfactory service in average size church at cost of not over \$2000 depending upon length of haul. Builder states that when rebuilt this organ will be practically good as new, and will equal in size and excell in tone quality most new organs now being purchased for from \$6000 to \$8000. May be heard and inspected any time before Monday, Oct. 23, when it will be dismantled. Write to Music Committee, Ralph Col-dren, Chairman, care of First Reformed Church, Lancaster, Pa.

Western Penna.; Lie. Carl W. Smith, Johnstown, Pa., offered prayer, and Elder S. B. Ebersole, Greensburg, read an original poem written for the occasion. Two historical addresses were delivered by Revs. L. E. Bair, D.D., Greensburg, representing the Reformed, and Wm. A. Zundel, Trauger, Pa., the Lutheran. On exhibition were the old record books of St. John's, a union record begun Jan., 1793, but recording baptisms as early as 1791, and separate records of the two congregations, the Reformed begun by Rev. Wm. Weinell, 1821, and the Lutheran by Rev. Jonas Meehling, 1823. These records are being transcribed from German into English by Mrs. Henry Ahlborn, Sr., of St. John's. The Church is regarded as having been founded by Rev. John Wm. Weber, earliest settled Reformed pastor west of the Alleghenies, who came to Westmoreland Co. in 1782. Present pastors are: Rev. L. J. Kaufman, Lutheran, and Paul T. Stonesifer, Reformed.



Dr. John M. G. Darms, Secretary

Now is the time to organize a Chapter of the League. With the winter in-door season before them and their spirit of co-operation and hope rising through N. R. A., our laymen are acceptable to a challenge for real work in the Church.

Four requests for literature on organizing a chapter received in the office in one day, proves a rising interest in Men's work.

Virginia Classis has a Classical League, which will meet in Bridgewater, Va., Thursday, October 26th. President Hartman is hopeful of a good attendance of laymen and is shaping up an interesting program. Your Secretary will address the group at the evening meeting.

Dr. Rohrbach states that in Cleveland; Churches are arranging for a meeting to promote the League. The Secretary has been invited. A union meeting of Reformed and Evangelical Laymen, anticipating the merger of both Churches, is being arranged.

The Committee of Churchmen's League of Eastern Synod, Rev. Chas. Freeman, Chairman, will meet at Zion's Church, Allentown, in an all day session Monday, October 9th. Every Classis will send a representative and laymen of neighboring cities and towns will be welcome. Definite

forward steps will be taken to organize a Classical League in every Classis throughout the Synod.

Woman's Missionary Society News

Helen Ammerman Brown, Editor
506 Market St., Selinsgrove, Pa.

The Annual Educational Institute of W. M. S. of Reading Classis will meet in Trinity Church, Leesport, on Thursday, Oct. 26, in the morning and afternoon. Mrs. J. B. Landis is President, and Mrs.

Pryor, Corresponding Secretary. Special music, devotional services, addresses by missionaries, discussions and committee reports will constitute the program. Philadelphia Classical Institute of W. M. S. will meet in Brownback's Church, Chester County, on Oct. 10, at 10 A. M., Rev. Thos. H. Matterness, pastor. The guest missionary speaker will be Miss Lydia Lindsay, of Japan.

HOMEWOOD, HAGERSTOWN, MARYLAND

The guests are proud of the visitation record of September 10th last. Thirty-nine friends from Baltimore, Winchester, Frederick, Hagerstown, Walkersville, spent pleasant hours looking the Home over, chatting and enjoying themselves, and con-

tributing to the happiness of others. The matron, Mrs. Horton, reports the making of cider from the fruit of the orchard, and the manufacture of apple butter at the Home; also the canning of other fruits, all of which they take pride in showing their friends when they come. We wish at this time casually to call attention to Donation Day sometime in the month of October. A later notice or announcement of the date will be given when friends will have an opportunity to contribute something to the Home. It will also afford an opportunity for a visit to the Home. Rev. G. W. Kerstetter of the Funkstown-Leiterburg Charge, with a few of his Church folks, visited the Home on a recent Sunday and conducted religious services. —E. A. S.

HOME AND YOUNG FOLKS

Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

THE FRIENDS OF PAUL

Text, Acts 27:3, "And the next day we touched at Sidon: and Julius treated Paul kindly, and gave him leave to go unto his friends and refresh himself."

Paul had many friends. He had the rare ability to make friends. As we have already seen, he also had many enemies, who persecuted him and tried to put him to death. His many friends were a source of great joy to him and gave him much comfort.

He had many friends whose names are not mentioned, like those in Sidon who are referred to in our text. But he had some special friends about whom he and Luke tell us a great deal. It is of those friends in particular that I wish to speak at this time.

After Paul's conversion on the Damascus road, when he arrived in the city, Ananias, though a stranger, proved a friend to him in his distress. He laid his hands upon Paul and said, "Brother Saul, the Lord, even Jesus, who appeared unto thee in the way which thou camest, hath sent me, that thou mayest receive thy sight, and be filled with the Holy Spirit." Ananias was a friend whom Jesus sent to Paul, and so you and I have friends whom Jesus has sent to us, and they have been a blessing to us.

When Paul came to Jerusalem, he found a friend there who did much to reconcile Paul with the Christians in the city, who at first were afraid of him, not believing that he was a disciple. It was Barnabas who brought Paul to the apostles, and declared unto them how Paul had seen the Lord in the way, and how he had afterward preached boldly in the name of Jesus at Damascus.

Luke tells us that Barnabas "was a good man, and full of the Holy Spirit and of faith." Barnabas went to Antioch to engage in missionary work, and he had such wonderful success that he went to Tarsus to bring Paul back with him to Antioch to help him in the work. This worker's name originally was Joses, but the apostles surnamed him Barnabas, which means "Son of Consolation", because of the great sympathy he possessed and displayed in the dark hours of the beginnings of the Church.

Barnabas saw great possibilities in the talented new convert to Christianity, and believed that he would be a great asset

to his missionary work at Antioch. And he was not disappointed in Paul. Their efforts met with great success.

In the list of prophets and teachers which Luke presents in the opening of the thirteenth chapter of the Acts, he mentions Barnabas first and Saul (Paul) last. When a famine arose in Jerusalem Barnabas and Paul were sent with funds to relieve the suffering Christians in the mother city. They brought back with them a young man by the name of John Mark, a relative of Barnabas.

The Holy Spirit now directed these two leaders to engage in missionary work in Asia Minor. Taking Mark with them, they went forth on that missionary journey which proved so successful and in which a number of Christian congregations were established. The assistant now became the leader and from this time on Luke speaks of Paul and Barnabas, instead of Barnabas and Paul.

When Paul prepared for the second missionary journey, he and Barnabas disagreed about Mark, and Barnabas took Mark with him and went to Cyprus, while Paul selected Silas as his partner and went back to Asia Minor.

Silas was a man of personal knowledge of God, and he proved a true friend and helper to Paul in his strenuous work. At Philippi they were both imprisoned. After their release they went to Thessalonica and Berea. Paul visited some cities without Silas, but afterward was rejoined by him in Corinth. Silas went with Paul to Jerusalem, and that is the last we hear of him.

Another warm and trustworthy friend of Paul was Timothy, with whom he had perhaps his closest and dearest friendship. Paul speaks of Timothy as his "true child in faith", because he was one of the first fruits of Paul's visit to Lystra on his first missionary journey.

In promising to send Timothy to the Philippians, he writes to them about him: "I have no man likeminded, who will care truly for your state. For they all seek their own, not the things of Jesus Christ. But ye know the proof of him, that, as a child serveth a father, so he served with me in furtherance of the gospel."

Timothy labored with Paul in his second and third missionary journeys, and

also joined him in Rome. To show the confidence he had in Timothy, he wrote to the Corinthians, "For this cause have I sent unto you Timothy, who is my beloved and faithful child in the Lord, who shall put you in remembrance of my ways which are in Christ, even as I teach everywhere in every Church."

Paul wrote his last letter to Timothy shortly before his end, when he said, "For I am already being offered, and the time of my departure is come. I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge shall give to me at that day; and not to me only, but also to all them that have loved his appearing".

Another great friend of Paul was Luke, "the beloved physician," to whom Paul owed a great deal, perhaps the prolonging of his life, and to whom we owe so much of our knowledge of Paul and his labors. Luke was not only Paul's travelling companion and physician, but he was also a successful evangelist. He may have been one of Paul's converts, and he surely was one of his devoted friends who remained true and faithful to him unto the end.

Some of Paul's other friends are mentioned by name but we have only a meager knowledge of them. Above all of Paul's friends stands out the Friend that sticketh closer than a brother.

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THE PASTOR SAYS:

The Lord's way of testing you may be hard; but if you stand the test, your reward is great.

—Now and Then.

Mary Ann Humanizes
a Ph. D.

By William C. Rittenhouse

(Copyright by the Author)

(Continued from last week)

Mary Ann hesitated, looked toward the window, then at the professor and laughed. "Yes, I had another reaction. I laughed. I suppose the crowd thought I was crazy, which would be nothing unusual for those who know me fairly well. It did appear unseemly, but I couldn't help it."

"No," replied the professor, "it was not unseemly to laugh. It was a perfectly normal reaction. The great number of reactions following each other in such rapid succession could not be properly controlled by the motor nerves, with the result that the reactions were chaotic, producing what is called hysteria. You were, for a moment, hysterical."

"Probably I was," laughingly replied Mary Ann. "I, also, have another question. Your discussion has stimulated my memory and I have a dim recollection of my instructor saying something about one of the great psychologists having made most of his experiments upon lunatics."

"That is correct," confirmed the professor, "but many psychologists of today reject much of his psychology. We have made great advances since his day."

"I have no doubt about that," said Mary Ann, "but is it not probably true, also, that ten or fifteen years hence much of what you are now teaching may be rejected by the psychologists at that time?"

"Certainly. Some minor statements may be rejected, but the great basic principles and teachings of psychology, which, without the shadow of a doubt, have now been established through scientific methods, will never be." The professor's words were cut short by the quick entrance of Dr. Sunderland.

"Well! Well!" he cried cheerfully. "Having a good time?" Then, noting the flushed face of the professor, "What in the world—". In a moment a thermometer was in the Prof.'s mouth. In a minute it was out, scrutinized. "Back to bed for you, professor. I thought you were normal, but you are not."

Mary Ann gulped; then burst out in laughter.

Her father looked at her in astonishment, but said nothing. Explanations would come later. The professor undoubtedly had a serious reaction, but the doctor knew nothing of the nature of the stimuli. "Sorry, professor; very sorry, but you will have to remain in bed until we are sure you are near normal."

A suppressed giggle by Mary Ann.

The doctor's keen mind then quickly sensed a reason for the abnormal condition of his patient. The reason, he knew, was Mary Ann. A few instructions to the nurse—who had been seizing her opportunity to use the proper stimuli upon an interne with the definite, specific and worthy objective of matrimony—and the doctor and the daughter departed.

In their limousine the doctor was very brief in his investigation. "Now, Mary Ann, come across."

Mary Ann did, with undisguised amusement. She told of their discussions, and how they had just been discussing the normalcy of man, when he came in and told the professor he was not normal. Then it was the doctor's turn to laugh, and he did so most heartily. "But, Mary Ann, you produced mighty serious reactions for him. It will take a week before he recovers from the reactions to your stimuli." The reaction was a bad symptom. The professor would need observation for a considerable time.

Mary Ann was truly sorry, but she had a fine time. Tomorrow, the professor would receive unusually fine flowers.

Meanwhile the nurse had promptly packed the professor in bed again and hung out the "No Visitors, Please," sign.

The professor was angry, very angry. "The little liar. Didn't know anything about psychology."

Mary Ann, however, had been truthful. She knew considerable about psychology, but was not aware that what she knew was called "Psychology." In college she received only an introduction to psychology, and she was not interested in it. It was her father who had, unconsciously, taught her psychology through his discussions of the body, its glands, their function and influence on the body and behavior. Removal of a diseased gall bladder would, sometimes, make a good fellow out of an old grouch.

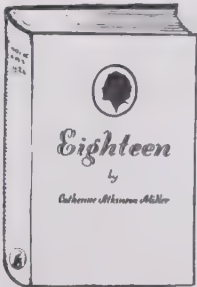
It was not long before the professor's brain was in a whirl. "You are not normal! You are not normal," some impulses in his brain were constantly shouting. For the first time in his life the professor attempted to make a real psycho-analysis of himself. He had done this before, but never under such stimuli as he was making this one. He began to doubt if it were possible to make a personal psych-analysis of one's self.

First of all, "Was he normal?" He believed himself to be normal plus. Now he had his doubts about that. He began to review his life, beginning as far back with the history of his ancestors as possible. He was amazed at the many little, but psychologically powerful factors he had overlooked, as for example, his great-grandfather's refusal to take a bath excepting in the summer time, and then back of the barn while there was a good shower. Then he began to review his own career. The fright and fear explanation of Mary Ann occupied much of his thought.

He reviewed the fears of his father and mother. He had never thought of that before. Now he realized they had feared many things. What he had charted for them as "Paternal Solicitude" he now saw was nothing but fear for his safety and welfare. They were in fear every time the nurse gave him an airing in the perambulator. The watchfulness of his parents during his childhood was nothing but reactions to fear stimuli. The last words of his mother's letters to him while he was in college, "I sincerely hope, my dear boy, you are well," were not a common platitude but evidence of fear. When the papers informed the world that he had sprained his knee during a foot-ball scrimmage, he had a prompt, long-distance call from his father earnestly asking for all details, he knew the fear stimulus had prompted the unusual and expensive call. The more he thought over the fear complex of his parents the more convinced he was that he had been reared in an atmosphere of fear, and according to all psychological laws he could not possibly escape a fear complex. He had it.

He recalled that whenever he saw snakes in the zoo he withdrew from them. Nothing but his fear complex was responsible for that reaction. His discovery was appalling. Never again would he permit the slightest reaction of fear to take place when he saw a snake. But that was purposive action, something impossible from his psychological standpoint. He could not figure out the mechanical process or determine what the stimulus was which produced this reaction to never again fear at the sight of a snake. The whole problem would be clear as day when his mechanism was sufficiently repaired to enable him to make a scientific examination of the chain of stimuli and reactions which preceded the decision.

He surely had a fear complex. There was no getting away from that, and hav-



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ing it, he was not normal, and how could a man who was not normal teach normally. It couldn't be done. The machinery of his brain began to rattle. Something was missing fire somewhere. "You are not normal, you are not normal, you are not normal," it clanked out relentlessly. He certainly was not normal. He was a moron; he was anything but what he believed himself to be; he was going crazy; the whole world was going crazy. Perspiration gathered upon his forehead. He began to mutter and toss from side to side.

The nurse came closely to him. No. It was the angel again. She had St. Peter's key in her hand, and, with the viciousness of a demon, thrust it into his arm. In a half hour the professor was back in

heaven again where the subconscious is out of business forever.

Two weeks passed by before the doctor informed the professor that he was "sufficiently" normal to be discharged. The doctor took a subtle delight in qualifying the professor's normalcy, but it was a stimulus that caused a reaction very conducive to the beginning of an inferiority complex in the professor. This he knew full well and he shuddered at the thought. An inferiority complex meant the end of his scientific career. A moment later he rejoiced at the inferiority complex reversal stimuli applied by the doctor.

"Now, my boy," began the doctor, "you must give up any intention of returning to your work until the opening of the college next fall. You must have a rest and a change. I am now going to speak to you upon a subject which is a strictly private and personal matter."

The professor experienced a sudden chill in his backbone. Had the doctor, during his long treatment and observation of him, discovered some serious physical or mental trouble? He expected the worst. His fear complex was most painfully manifest. What this eminent physician and surgeon said was unalterable law for the patient. The spinal chill quickly changed to a warm glow as the doctor continued.

"You probably, in your first and so far only interview with my daughter, have observed that she is apparently somewhat unusual—at least that is the charitable way in which some of my good friends speak of her—and she is unusual. In fact, I know she is quite remarkable in many ways, but she is one of the sanest, most wholesome, loving, devoted and enthusiastic girls in the country.

"Her unusual characteristics are what have given me considerable concern. I have often wished I could have her under the observation of a competent psychologist for a sufficient time, in order that I might learn just what elements or experiences have entered into her life which have caused her to be so different, in many respects, from the average young woman. To do this without her knowledge has been impossible heretofore, but I saw how it could be done. I thought of employing you to make a psychological study of her during the summer." The doctor hoped the professor would not ask what he was now thinking.

The professor's heart reaction to this stimulus was alarming. Never in his life had he more ardently wished for such an opportunity. His answer would be "Yes," no matter what requirements would be imposed upon him.

"As I said, you must have a rest and a change. We leave for our mountain cabin the first week in June. You are to go with us and spend the summer there. The matter's settled, so far as the family is concerned. My daughter is greatly delighted with the idea." For an instant the professor wondered what it was that caused that "delight" in the daughter. His fear complex arose suddenly and his enthusiasm for the prospect cooled quickly. The old complex whispered, "Trouble ahead. Trouble ahead."

"I have told you all about our cabin in the mountain and the pound. A summer there will do you a world of good. Now, good-bye. Be ready by the first week in June. I'll let you know the day and hour and will soon mail you a list of things you should take along." With a warm handclasp, a pat on the Prof.'s shoulder, and without giving the professor a chance to reply, the doctor hastily departed.

His nurse insisted upon accompanying him to his apartment. He couldn't understand why she wished to do so. He was strong enough to care for himself. He was normal. Instantly his mind dwelt upon the word "normal." He was provoked. It savored too much of the developing of another complex. However, his mechanism had so functioned that he had had almost affection for her, and

when she had appeared especially charming he had moments when he looked upon her appraisingly as to her fitness to become his eugenic mate. The more frequently he looked the fitter she appeared to be. This he knew could be interpreted as distinctly purposive, a direct act of the will. That he could not admit. There must be a mechanical reason. He reviewed all the stimuli and analyzed their reactions. He dwelt upon the influence of the ductless glands, the sub-conscious, his environment, heredity, etc. All were unsatisfactory. He was thankful his thoughts of Mary Ann had largely sublimated his reactions to his nurse. He was mechanically pleased with his nurse. She was a wonder in every way, and a few more hours with her would not be unpleasant.

Once again in his apartment, his nurse busied herself unpacking his clothing, placing each piece exactly where it should go, and although it was only early afternoon, she carefully examined his bed, laid back the covering for the night and placed his pajamas at the foot of the bed. She placed his easy chair just where he would

magnificent flowers; rare flowers; costly flowers, all arranged with artistic skill. But there was one immense basket filled with the richest of roses, for which, it seemed, all the others had been so arranged as to do obeisance.

"From your friends," volunteered the nurse. "Come, let us see who sent them." And discreetly taking the lead she escorted the professor about the room. "From the President of the University," "From the Dean," "From the Faculty," "From the Student Body," from apartment neighbors, his tailor, barber, and others. Finally, as each gift had been duly admired, the nurse stopped before the queen of the display—the immense basket of red roses. The card of the donor was turned face down. The professor turned it up and read:

"Heartiest congratulations for your recovery, and with all best wishes for a speedy return to perfect normalcy."

"Mary Ann."

(To be continued next week.)

EYE-DEAL TUTORING

Dick: "Every time I look into your eyes, darling, I want to teach them the language of love."

Dora: "Well, I'm sure you'll find them very willing pupils."—*Montreal Gazette.*

Birthday Greetings

By Alliene De Chant Seltzer

A seven-year-old girl in our Lafayette school was killed the other day, on her way to the afternoon session. Though I didn't know the little seven-year-old, I have her on my mind and heart. I think too, of the university Sophomore who drove the car that killed her, and of his mother and sister who were with him. Oh! How careful I want my Birthday Club boys and girls to be when you cross our busy streets! Even though you're late, as this little girl was, take even more time to see if the road is clear. America needs her every boy and girl, and God doesn't want any of you to die by accident. Some of you are policemen at school time, and wear a traffic badge on your sleeve, and I know you're just as careful as you can be with the children who cross the intersections when you're on duty. I'm very proud of you for that. So here's "Do be ever so careful when you cross the street" greetings to all my boys and girls whom God needs, to help make His world more nearly Christ-like.

DEBATE

Spinster: "Why don't you get married, Mr. Oldbach?"

Oldbach: "Why marry a woman when I can buy a parrot for \$5?"

Spinster: "Yes, that shows once more how the men have the advantage of us women. We can't buy any kind of a bear for less than \$200."—*Pathfinder.*

Home Education

"The Child's First School is the Family"—Froebel

THE DAY'S MARGIN

By Mrs. Nestor Noel

A neighbor once asked me how I found time to play with my child.

"In the margin," I replied.

"What do you mean?" she demanded.

"Just what I say," I replied. "I never plan to keep every moment of the day occupied. Every now and then there is a margin, that is to say, a little spare time. There is the time after the dishes are

THE DEPENDABLE BOY

By Arthur Hamilton, in
"King's Own"

I think oftentimes of a laddie I know,

And who lives just over the way;
His clothing is ragged, his hands stained and rough,

For he knows more of work than of play.

He owns naught of beauty, or wit or of grace,

Yet his presence brings comfort and joy,

For when help is needed, he's always at hand—

This blessed, dependable boy.

Has a cog slipped its place in the wheels of the day

And we're puzzled and troubled the while,

He knows what to do, and he does it at once,

With a song and a bright, cheery smile.

Then, here's to the laddie that everyone loves,

Whose presence brings comfort and joy;

Life's tangles all straighten and troubles take wing,

For this blessed, dependable boy.

have placed it; adjusted the window shades with consummate skill for lighting. Every article on his bureau and chiffonier was arranged carefully and in artistic order.

The professor again began to feel his mechanism working strangely. There was another flare of affection for his nurse. For a few moments Mary Ann was in grave danger of being relegated to the sub-conscious.

"Please be seated in your easy chair and please remain there until I return," commanded the nurse—she was still the supreme commandant—and suiting action to the word she led the professor by the arm to the chair. He sat down obediently and was thankful he was home again. The nurse went into his living room. He was alone for a half hour, then the nurse returned.

"Close your eyes, please." The professor did so. "No, please keep them closed and follow me." To make sure he would keep them closed she placed one hand over his eyes and taking his arm with her other hand she led him into his living room and seated him in his great armchair. Removing her hand from his eyes, she commanded, "Now open your eyes."

He did so. He was astounded with what he saw. His room was a mass of flowers:

washed up. We sat on the grass, if the weather permits, or on the couch, if it is rainy. We look at pictures together. Then there is the time when the supper is cooking. A wonderful time, this, for children's games. After this there is just before bedtime, dear to the children because then Mother tells stories. Oh, yes, if you want to find time to darn socks you find it. Do you really want to find time to play with your children?"

"Children's play does not exactly appeal to me," she answered, "though I know I should play with the children."

"Perhaps you play in too grown up a spirit, thinking of the next job you have to do," I suggested.

"There is so much to do," she sighed.

"Well, I do not want to laugh at you," I assured her, "but if I may say something without hurting your feelings, how much time do you spend talking to your neighbor over the garden fence?"

"Much more than I can afford," she confessed.

"That's just it," I showed her. "Probably your neighbor gets all the little margins which belong to your children."

"That may be true," she said, thoughtfully.

"Then," I warned her, "you must play as if you like it. You must learn to be as a little child for the time being. It is very easy if you enter into the spirit of the thing. I love playing with my daughter. We are as two children playing together. I love reading to her. I love painting pictures with her. You know," I smiled, "we are all only grown-up children. Why not try to remember this?"

"I will," she promised. "I'll begin tomorrow."

"Why tomorrow?" I queried. "Today is a better day."

"So it is," she laughed. "I see I shall have to reorganize my work."

"And now, if you'll excuse me, I must be going," I told her. "This happens to be one of my little margins, and I see Ruth waiting for me."

"I am sold on the kindergarten as a proper beginning for every pupil. We have a son who entered by this route. I watched his development from day to day through this and subsequent periods. I see many advantages that children who attend kindergarten have over those who have not had this advantage."—H. T. McKinney, Head, Department of Education, Bethany College, West Virginia.

Advice and free leaflets on the kindergarten subject may be obtained without charge by anyone wishing to secure the establishment of a kindergarten with a properly trained kindergarten teacher in charge. Write to the National Kindergarten Association, 8 West Fortieth Street, New York.

"YOU CAN'T MAKE MEN SOBER BY LAW"

They tell us we cannot be made sober by act of Parliament. I hate these little, smug, pettifoggings, and inaccurate pieces of proverbial philosophy. They are thrown off by men who cannot think, and they are believed in by fools. I say that every experience that the world has had, and I do not care where you go for it—go north, go south, go east, go west; keep within your own empire or go outside; confine your attention to the Anglo-Saxon race or go outside it and take the Slavs—go anywhere experiments may have been made, and the conclusion is absolutely inevitable and irresistible, that you can make men and women sober by act of Parliament.

—Premier Ramsay MacDonald.

Teacher: "What do you understand by the word deficit, Johnny?"

Johnny: "It's what you've got when you haven't got as much as you had when you had nuthin'."

History Lecturer: "Can any of you tell me what makes the tower of Pisa lean?"

Corpulent Lady: "I don't know, or I'd take some myself."

—Industrial School Journal.

High: "At least once in my life I was glad to be down and out."

Lowe: "And when was that?"

High: "After my first trip in an airplane."

The Family Altar

The Rev. Alfred Grether, Defiance, O.

HELP FOR WEEK OF OCTOBER 9-15

Memory Verse: Golden Text of the S. S. Lesson.

Memory Hymn: "If Christ is Mine, Then All is Mine."

Monday—Paul Teaching in Antioch

Acts 11:19-30

Antioch was a very large, wicked city—a hot-bed of lust and ungodliness. False worship had completely undermined the moral health. But it was a strategic point for the foreign mission work of the Church, and it is thrilling to note, how the Holy Spirit caused the gospel to take root there, not only for the conversion of its citizens, but also for making the city a strong home base for carrying the Light into all of Asia Minor and the countries far beyond. Of this work one feels constrained to say, "See what God wrought!" All through the centuries, as the history of Christian Missions proves, the Spirit of God is working in the same powerful way. Are we willing that He shall use us? Are we as deserving of the name "Christian" as were Paul and his zealous co-workers?

Prayer:

"Saviour, sprinkle many nations,
Fruitful let Thy sorrows be;
By Thy pains and consolations
Draw the Gentiles unto Thee." Amen.

Tuesday—Persecution Overruled

Phil. 1:12-21

When Jesus suffered persecution and death, God over-ruled the cruel deeds of His enemies for the salvation of the world and for the furtherance of the Church, which He came to establish. One can not read history with an unbiased mind without seeing that God works in the same way through the ages. The above passage furnishes a striking instance. How bitterly Paul was persecuted in Philippi! Yet how wondrously God used those very persecutions to break the hard shell of Macedonian unbelief and kindle gospel fires that caused great throngs to "come to the brightness of His rising." With God we too shall do valiantly. When great obstacles are in their way, let God's children trust Him the more.

Prayer:

"Lead on, O King eternal,
We follow not with fears;
For gladness breaks like morning,
Where'er Thy face appears." Amen.

Wednesday—Receiving the Gospel

I Thes. 1:1-10

"The gospel is the power of God unto salvation to all that believe." No doubt many hearts have been won by the impressions, which the literal Word made upon them. Yet we cannot think of the Kingdom of God coming with power unless preaching is accompanied by the influences that issue from regenerated lives. It was because of such influences radiating from Paul and his converts that so many believed and that the work of evangelization in Macedonia and Achaia moved forward with such rapidity and souls were daily born into the Kingdom. Can it be said of us, "From you hath sounded forth the Word of the Lord?"

Prayer: Holy Father, sanctify us by Thy

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truth. Thy Word is truth; help us to receive it with such grace that it may shine forth clearly in our lives, that we may be "living epistles, known and read of all men." Amen.

Thursday—"No Respector of Persons"

Acts 10:34-43

How delightful it is to know that, as God has created all men, He also has His heart set upon them for their redemption and that all who believe and work righteousness are accepted of Him and receive the gift of the Holy Spirit. It has been said that "the gospel is the missionary's wand" that changes the most darkened lives as if by magic. It meets the spiritual needs of men everywhere, regardless of race, color, age or standing—brings them alike into most blessed relation with Himself. What better proof do we need that God is no respecter of persons and that He loves the world? Should not we love our fellowmen and share the blessings of the gospel with souls, who do not enjoy this privilege?

Prayer: Lord, give us loving, compassionate hearts, that we may regard all men as our brothers and seek to do good to all. Help us to do our full part in winning the world to Christ. Amen.

Friday—A Prophet's Commission

Amos 7:14-17

Amos, like Moses and David, was called from herding sheep to undertake a great work for God. He was to act as God's mouth-piece in denouncing the idolatries of Israel, to appraise the people of their folly in resisting Him, who alone had a right to govern them and who could alone govern them for good. This he did with all faithfulness, against great opposition, with no thought of gain but only of honoring the Lord who called him. Amaziah resisted and denounced him, bringing an avalanche of divine judgment upon himself and his people. All who oppose the gospel are walking in the same, dangerous way.—"God calling yet, shall I not hear?" Shall not the nations hear and turn to Him?

Prayer: We thank Thee, dear Father, for revealing Thy will to us. Help us to love and obey Thy Word and to honor those who "labor in the Word and teaching," because they plead in Christ's stead. Draw us and all men unto Thyself. **Amen.**

Saturday—The Gospel Message
Rom. 10:1-10

If the soil and climate of all countries of the earth were suitable for raising corn or wheat, it would be possible, beginning with a mere handful of seed and continuing over a period of a few years, to cover the whole earth with waving grain. The Gospel is "seed"; and we know that human hearts the world over are soil for its reception, though there be difference in the quality.—What an opportunity for God's servants, the "sowers"! But what responsibility, also, as to the kind of messages they proclaim! "The gospel is the power of God," but only as we preach and teach it can we be assured that men will repent and be saved.

Prayer: We pray, dear Father, as Thy servants go forth to labor for Thee, that they may, with true unction from above preach the gospel of Christ, and that we and all men may receive with meekness the "Word", which is able to save our souls." **Amen.**

Sunday—The New Man
Col. 3:12-17

The Bible often speaks about "putting off" and "putting on", as if it were exhorting us to dress ourselves for good, respectable outward appearance. But in every instance, on closer examination, we find that what it enjoins is radical inward change that makes for a new man through and through, change which so alters the heart that a godly, attractive outward appearance must be the result. Only then do we begin to live in and for God, when we let Him and His Word live in us. Only by inwardly putting on the Christly forces of which our passage speaks shall we be new men, worthy of the name and inspire others to noble living.

Prayer: Father in heaven, as in Christ nothing availeth but to be a new creature, grant that we, each moment of our lives, may put off sin and put on the righteousness and holiness of Christ. Help us, Jesus, ever to live to Thee. **Amen.**

Rudolph G. Spreckles was once registered at a fashionable California hotel. The clerk, upon seeing the signature, said: "Oh, Mr. Spreckles, you will want the Rose Suite, I am sure." Mr. Spreckles replied that he desired something less expensive. "But, Mr. Spreckles," protested the clerk, "your son always occupies the Rose Suite when he is here." "My son," said Mr. Spreckles, "has a rich dad. I am not so fortunate."—**Readers' Digest.**

Puzzle Box

ANSWER TO — DOUBLE-TIED WORD CUBE, No. 42

M A T C H
A F I R E
T I B I A
C R I M P
H E A P S

WORD SANDWICHES, No. 15

(Insert 5 letter words)

1. P——D; insert to rent and get gratified.
2. P——S; insert to wash lightly and get sons of kings.
3. B——T; insert coarse or rude and get having carried.
4. H——S; insert to give command and get those who secrete gold.
5. M——S; insert smoldering coals and get parts of a whole.
6. C——S; insert to go away and get to cling to tightly.
7. C——S; insert propeller of oars and get the birds that "wake the morn'."

A. M. S.

HOOD COLLEGE NOTES
(Continued from Page 2)

class is excellent, and the Orientation Exercises of the earlier days of the week were carried through with entire success.

The opening address, on the evening of the 21st, was delivered by Dr. Henry I. Stahr, Executive Secretary of the Board of Christian Education. The chapel was well filled with students and a very considerable number of the members of the community attended as well. Following the exercises a reception was given by President and Mrs. Apple for the Faculty, for the purpose of meeting Dr. and Mrs. Stahr and as the opening reception of the year.

A brief schedule on the following day served to introduce all the classes for the opening days of the coming week, and to project the work of the year. Various functions in honor of the Freshmen and other new students were held by college organizations during the week, culminating with a reception by the Y. W. C. A. on Saturday evening in Meyran Hall, where "Little Sisters" were escorted by their "big sisters."

On the afternoon of Sept. 24, a reception was given to the Freshmen and new students by President and Mrs. Apple on the lawn of their home, this being followed by an organ recital in Brodbeck Hall by Professor Wade.

Announcements have been made of the prospective Braddock Picnic of Sept. 30 and the first Vesper Service of the year on Oct. 1, at which Prof. William Rupp Barnhart will be the speaker, using as his subject, "The Aim of a Christian College." Campus Day will be held this year on Saturday, Oct. 14, preceded by the fall meeting of the Board of Directors on the

13th. At this meeting President Apple will present his annual report.

There is a general verdict by those who have witnessed many openings at Hood in former years that this has been in many respects the best, and there is good reason to anticipate that this will be the best year Hood has had.

Joseph H. Apple

FLETCHER RETIRES

(An editorial in the "Christian Leader", Boston)

The religious page of the "Boston Evening Transcript" has been a forerunner. Conducted by H. H. Fletcher for 36 years, it demonstrated that religious news can be made interesting and important, and can greatly extend the influence of the secular press. Now Mr. Fletcher has laid down his burden and Dr. Albert C. Dieffenbach has taken it up. Some people think that if papers like the "New York Times", "Brooklyn Eagle", "Springfield Republican", should take over men like Hartman, Gilroy, Dieffenbach, Paul Hutchinson, Leinbach, or Brummitt, there would be no need of the religious journal. We doubt this. We never have lost faith in the uniqueness of our mission. But we see a tendency that way. More news of religion is being printed by the great metropolitan papers. And they have discovered this:

They cannot put over news of religion written by uninformed men without making themselves ridiculous. A reporter who could write up Bishop McConnell as if he were just another Methodist, would be laughed out of his job. A man who could comment on a crank movement as if it were a significant movement would dis-

Recovery Act for the Churches

The Protestant Churches and the Industrial Crisis

By **EDMUND B. CHAFFEE**
Director of Labor Temple, New York

Introduction by
HENRY SLOAN COFFIN

Religious Book-of-the-Month for September

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Ikey and Rachel took little Moses to the pictures. The attendant warned them that unless the child kept quiet they would have to leave and get their money back.

Halfway through the principal film Ikey turned to Rachel and whispered, "Vell, vot do you tink of it?"

"Rotten," replied Rachel.

"Yes," answered Ikey. "Pinch de baby."

—**Border Cities Star.**

credit his employers. The field of religion is a special field. The "Transcript" always has recognized this.

We doubt if the fact that Fletcher is conservative and Dieffenbach radical will play any greater part in the future than it has in the past. Both Dieffenbach and Fletcher are trained journalists, and know that they have to cover the field. We are sorry to see Fletcher go. We are glad to welcome Dieffenbach.

WEST NEW YORK CLASSIS

The Fall session of West New York Classis was held in St. Paul's Church, Titusville, Pa., Tuesday, Sept. 12. This was the first meeting of Classis since its reception by Pittsburgh Synod and was attended by 11 ministers and 7 elders. Rev. Ira Gass, Cochranton, Pa., President of St. Paul's Classis, was welcomed as guest and advisory member.

Drs. Meminger and De Long represented, respectively, the causes of Ministerial Relief and Home Missions in addresses that were revealing and appealing. Grace Church, Buffalo, and its pastor, Rev. Wallace Neville, and the Dewey Avenue Church, Rochester (vacant), were upon their request and by letters of dismissal from St. Paul's Classis received into the fellowship of West New York Classis. St. Paul's Church, Titusville, and its pastor, Rev. Victor E. Walenta, were upon request dismissed to St. Paul's Classis, Pittsburgh Synod.

The business of Classis was consummated with dispatch. The various recommendations of the Synod were duly considered and adopted. Classis is grateful to the pastor loci and his members who furnished hospitable entertainment; and also appreciates the fine services rendered

by the ladies of the congregation at noon-day and evening meals.

Classis looks forward to the observance of its 70th Anniversary in connection with the Annual Meeting which is scheduled for Tuesday, Feb. 13, 1934, 9.30 A. M., in Jerusalem Church, Buffalo, N. Y. Steps have already been taken by the Executive Committee, through issuance of a circular letter and questionnaire, to

make this meeting a profitable and memorable event.

Officers of Classis are: President, Rev. Harold J. Snitker; Stated Clerk, Rev. Albert A. Meussling; Corresponding Secretary, Rev. John P. Kochner; Benevolent Treasurer, Rev. John M. Peck; Contingent Treasurer, Elder Chas. Kuchner.

John H. Rettig, Reporter
Buffalo, N. Y.

NEWS OF THE WEEK

Mrs. Henry W. Elson

Former Representative R. Walton Moore, of Fairfax, Va., has been appointed by President Roosevelt to be Assistant Secretary of State, succeeding Raymond Moley.

Former President and Mrs. Hoover received a warm welcome in Chicago Sept. 19, when they arrived from California to visit the Century of Progress Exposition for a few days.

Dr. Annie Besant, who was known throughout the world for her leadership in Theosophical activities, died at Madras, India, Sept. 20, at the age of 86.

President Roosevelt Sept. 21 authorized the Agricultural Adjustment Administration to buy \$75,000,000 worth of surplus food and clothing materials for distribution among the destitute unemployed. The program was decided upon as a direct means of supplementing and assuring adequate relief to the 3,500,000 families now on the rolls and as an indirect way of expanding outlets and thus raising commodity prices.

Seven weeks of negotiations between the United Mine Workers of America and the bituminous coal operators of the Appalachian field ended Sept. 21 in Washington when the operators signed a contract covering wages and working conditions for 340,000 coal diggers in hitherto non-union fields, from Pennsylvania to the Alabama line.

Success for the New Deal in industry was hailed by Secretary Perkins Sept. 21 on the basis of wage rate increases and work-week reductions, with a pay roll increase of \$12,000,000 recorded between July 15 and Aug. 15.

President Roosevelt Sept. 22 widened his plans to raise commodity prices and silence the demand for currency inflation by pledging the Government to lend to cotton farmers 10 cents a pound on their holdings of this year's crop, on condition that they accept the program of the Agriculture Adjustment Administration for reducing the crops of 1934 and 1935.

Henry Ford moved Sept. 22 to place his 50,000 employees, now working 40 hours a week, on a work-week to comply with the 35-hour maximum code which he has not signed.

The United States destroyer Hamilton has been rushed to Cayo, Mambi, on the north coast of Cuba Sept. 23, to protect United States citizens and British subjects held prisoners by workers who have seized the Tanamo sugar mill.

United States imports in August increased by \$13,000,000 over the value of those of the preceding month, to a total of \$155,000,000, according to figures made public Sept. 23 by the Commerce Department.

General Chen Chiung-min, one of the most famous Southern Chinese military leaders of the republican period, died Sept. 23, at the age of 58. He was once a Governor of Canton and the leader of a revolt against Dr. Sun Yat-sen in 1922.

Government purchases for 300,000 young men in Civilian Conservation Corps camps will include "millions of dollars worth of winter clothing," in addition to a large

outlay otherwise. Many new buildings will be erected, including \$50,000,000 worth of army houses.

The administration has rushed to completion plans for releasing \$2,000,000,000 to depositors in closed banks of the country, also a plan for loans to cotton farmers in exchange for promises to reduce acreage reduction next year.

The West-East transcontinental flight record was broken Sept. 25 by Colonel Roscoe Turner despite fog storms, high winds and refueling ground delays between Burbank, Cal., and Brooklyn, N. Y. He made the distance in 10 hours and 5 minutes.

The worst catastrophe in the history of Tampico, Mex., was reported Sept. 25 when a hurricane destroyed three-fourths of the town, with many dead. Martial law was declared in the area. The wind showed a velocity of 110 to 125 miles an hour, unroofing many houses and destroying many others.

The League of Nations met Sept. 25 for its 14th assembly. Premier Johan Ludvig Nowinkel of Norway, presiding, spoke pessimistically in his opening address. "Fifteen years after the close of the World War," he said, "we find to our shame that we have made little progress toward securing a better understanding, a purer atmosphere and a healthier mentality among peoples of the world." He expressed gratification at the co-operation given the League by the United States and hoped that "it will be even closer in future." Charles T. Te Water, of South Africa, was elected president of the assembly.

80 towns in Yugoslavia were recently inundated by heavy floods. 50 persons are missing.

The sleep deaths in St. Louis total to Sept. 25, 172. One death was reported on that date.

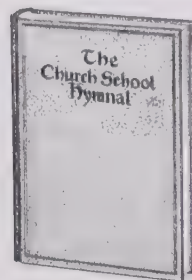
Guglielmo Marconi, inventor of radio, and his wife have arrived in this country to attend the Chicago Century of Progress Exposition. Oct. 2 was "Marconi Day" at the great Fair.

The Bear, first of the two ships which will carry Rear Admiral Richard E. Byrd's second Antarctic expedition southward, cleared port at Boston Sept. 25. Admiral Byrd sailed from Boston on the Jacob Ruppert, a faster ship, a week later.

President Rafael L. Trujillo of Santo Domingo is running a race against the depression, and thus far is holding his own. Trujillo is still powerful and there are no fears of disorders similar to those which ousted the Cuban President.

The League of Nations has extended until Sept. 30 the time limit for Argentina, Brazil, Chile and Peru to make a final decision as to whether they will assume the League mandate to settle the Chaco dispute between Bolivia and Paraguay.

Dr. Henry Suzzallo, 58, president of the Carnegie Foundation for Advancement of Teaching and a former president of the University of Washington, died at Seattle, Sept. 25.



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The population of Moscow has been reduced more than 100,000 by the passport decree which expelled from the capital to smaller cities and the provinces all those not engaged in "socially useful" work.

Colonel Charles A. Lindbergh and his wife completed a flight from Leningrad, Sept. 25, to Moscow, bringing their plane down on the Moskva River. Huge crowds cheered the fliers.

President Roosevelt has been urged to use the power conferred on him by the Independent Offices Appropriation Act to prevent further wholesale dismissals of married women from the Federal service.

A national meeting in celebration of the 450th anniversary of the birth of Martin Luther will be held in New York City Nov. 5, under the auspices of the 24 leading bodies of Lutherans in the United States. Luther's birthday falls on Nov. 10.

The Argentine Senate Sept. 25 unanimously approved Argentine membership in the League of Nations with reservations on Monroe doctrine. The government plans immediate participation in the League.

Arthur Seligman, Governor of New Mexico since Jan. 1, 1931, died suddenly Sept. 25 at Albuquerque, a half hour after he had spoken at a meeting of the New Mexico Bankers' Association.

Mrs. A. M. Williamson, novelist, died at Bath, England, Sept. 25. With her husband she was co-author of many books. He died Oct., 1920. It was stated the novelist had lost more than \$150,000 in the American market crash.

The bubonic plague in Manchuria is growing more severe. The epidemic is fatal in 90% of the cases, and the plague is the deadliest ever experienced.

ITEMS IN THE MINUTES OF THE EASTERN SYNOD FOR 1933 REFERABLE TO THE CLASSES

Assembled and made available, for the use of the Classes, by the Stated Clerk of the Eastern Synod.

Item 1, Pages 7-12 and 143-145—Record of the attendance of Classical delegates, including record of those excused for absence at specified sessions.

Item 2, Page 33—Every Classis to plan

to take sufficient time for its Classical fall meeting, if at all possible remaining in session for two full days.

Item 3, Page 39—Each Classis challenged to pay its quota of the benevolent apportionment in full as a minimum and that it remind individual congregations of St. Paul's admonition, "Ye that are strong, ought to bear the burdens of the weak;" also that each Classis continue its Consistorial Conferences and use representatives of the Boards wherever possible at these conferences.

Item 4, Page 42—Synod reiterates its request for Regional Conferences on Social Service and Rural Work in every Classis and reminds the Classes that their fall meeting is the proper time for the presentation of the Classical Report on this subject.

Item 5, Page 44—Synod urges the Classes to do all in their power to retain the 18th Amendment as to prevent the return of the saloon. Synod endorses and commends the "Pennsylvania Plan," also renewed and continued education as to the public values of temperance, total abstinence and prohibition; and recommends the opening of pulpits to representatives of the Anti-Saloon League for giving information and guidance and for securing financial support.

Item 6, Page 48—Synod, through its Classes, calls attention to the next State Convention of the Pennsylvania Council of Churches, Jan. 29-31, 1934, and urges the appointment, by all the Classes, of official delegates and also of a Comity Committee to develop the spirit of Christian fellowship and to serve as a point of contact for the solution of comity problems.

Item 7, Page 50—The Classes of the Synod are strongly urged to pay their subscriptions to Catawba College; those Classes that are redeeming their pledges through the Apportionment are requested to do it in such a way that their giving for Home and Foreign Missions and other worthy causes, which have a prior claim, may not be correspondingly reduced.

Item 8, Page 56—Synod urges the Classes to make full use of the splendid Leadership-Training opportunities afforded by the three camps projected this year at Camp Mensch Mill; also to continue the holding of conferences and discussions on the work and function of the members of the Consistory.

Item 9, Page 66—Synod informs the Classes that it has decided to return to its former method of having each Classis support its own students for the ministry, through the instrumentality of the Synod's Board of Education; also that when Classis holds its spring meeting, prior to the time of the graduation exercises, it hold an adjourned or a special meeting for the examination and licensure of its students for the gospel ministry.

Item 10, Page 67—Synod, for the present, refers the interests of the Mission House, the Central Publishing House and the Ft. Wayne Orphans' Home, to the German Classes of the Synod.

Item 11, Page 80—Synod urges the Classis anew to use more vigorous tests in accepting students for the ministry and to exercise careful and constant supervision of the life and work of the students under their care; also challenges the Classes to pay the minimum amount of 4 cents per member for Seminary Aid in full.

Item 12, Page 103—Synod recommends the Mission House for generous support to its Classes and congregations.

Item 13, Page 106—Synod requests all the Classes to pay their apportionment for Home Missions directly and promptly to the Board and not to individual missionaries in payment of their salaries; and to urge every congregation to use all contributions, made for the apportionment, for this purpose only.

Item 14, Page 113—Synod urges the authorities of the several Classes to take

seriously their corporate responsibility for the raising of the Apportionment as required by the General Synod.

Item 15, Page 121—Synod requests its several Classes, at the fall meeting of the current year, to discuss such plans as the Board of Ministerial Relief may have ready for release bearing upon completion of the financing of the Sustentation Fund.

Item 16, Page 135—Synod commends the Historical Society of the Reformed Church in the U. S. to the several Classes and their respective congregations for their earnest co-operation.

Item 17, Page 138—Synod, through the Classes, urges pastors to observe "Church Paper Day" on Sunday, Oct. 15, in a specially suggested manner; that pastors avail themselves of the various circulation methods provided; report their observance of the day to the Circulation Manager; that more of the congregations be urged to place a "Messenger" subscription for every family into the Congregational Budget; that the Classes be urged to have a Standing Committee on the Church Paper to co-operate with the "Messenger" office and to secure the fullest observance of "Church Paper Day;" and, finally, that every congregation be urged to have a congregational committee on the Church Paper.

Item 18, Page 140—Synod submits its Table of Apportionments to the several Classes for the calendar year 1934 with specific instructions, as follows: (a) That in the future Classes instruct their Treasurers to notify the Stated Clerk of Synod, immediately after the close of the calendar year, of those Classes whose Synodical Contingent Fund Apportionment is unpaid, and that the Stated Clerk of Synod approve the traveling expenses of delegates of such Charges only that have paid this item of the Apportionment on or before Dec. 31 of the previous year.

(b) That the Classes be strongly urged to pay their Synodical Contingent as early in the year as possible so that there always may be sufficient funds in the treasury to pay the traveling expenses of delegates and meet all other financial obligations promptly.

(c) Synod directs the Treasurers of Classes respecting the proper transmission of Apportionment moneys.

(d) Synod requests Classical Treasurers to divide all benevolent moneys, except those designated, on a pro-rata basis.

Item 19, Pages 29, 141 and 147—Synod makes record of the unpaid balances on April 18 due for it **Synodical Contingent Fund Apportionment** in full on April 8, 1933, and extends the time for the payment in full of these arrearages to June 1, 1933.

Item 20, Page 142—Synod makes record of the unpaid balance due on April 24, 1933, from its several Classes to the **General Synod's Contingent Fund Apportionment** for the calendar year ending Dec. 31, 1932.

Item 21, Page 147—Synod calls the attention of its Classes to the fact that the General Synod refers its Apportionments for the several Boards of the Church and for the Contingent Fund and the American Bible Society directly to the Classes.

Item 22, Page 148—Synod advises the Classes that it will meet in General Convention in St. John's (Hain's) Reformed Church, Wernersville, on Monday, April 16, 1934, at 7.45 P. M., and through the Classis requests the individual Charges to bear the expenses of their respective delegates.

The following additional items concern only those Classes of the Synod named in the items:

Item 23, Pages 68 and 69—(a) The attention of the Philadelphia, East Susquehanna and Eastern Hungarian Classes is called to specified violations of the Constitution or to neglect of duty.

(b) Synod replies to Overtures from the Goshenhoppen and Lehigh Classes.

(c) Synod expresses the hope that hereafter Tohickon Classis will see its way clear to accept the apportionment allotted to it for the American Bible Society.

Item 24, Page 73—The Synod makes certain requests and gives definite instructions to the Heidelberg Classis respecting its dissolution and its financial obligations.

THE CHURCH SERVICES

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Eighteenth Sunday after Trinity. Oct. 15, 1933

Paul in Antioch

Acts 11:19-30; 12:25

Golden Text: For I am not ashamed of the gospel: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek. Romans 1:16.

Lesson Outline: 1. The Church Established. 2. The Church Edified. 3. The Church Active.

Many years lie between Paul's conversion and the events recorded in our present lesson. For three days after his great experience near Damascus, Paul was like a man stunned by a sudden blow (9:9). His world had been shattered. A profound revolution was transforming the soul of this great man. Then Ananias made Paul a member of the Church (9:17, 18). And it may be that, immediately after his baptism, he publicly confessed and proclaimed Christ in the synagogue of Damascus (9:20).

But the convert was not yet ready for his apostolic career. He felt the need of

meditation and communion with God. Therefore he withdrew into the desert solitude east of Damascus. In that quiet retreat he spent three years, conferring, not with flesh and blood, but with God Himself (Galatians 1:16-18).

After his return to Damascus, he launched boldly upon the proclamation of the gospel, and "all that heard him were amazed" (9:21). And when his former comrades sought to kill him, he escaped to Jerusalem, where he continued his preaching boldly among the Grecian Jews. But here, also, he encountered opposition and persecution by the Jews, who hated him as a traitor. And the disciples regarded him with suspicion, doubting the sincerity of their former persecutor, until Barnabas vouched for his sincerity.

After a brief sojourn in Jerusalem, Paul returned to Tarsus, his home, in order to escape the murderous plot of his Jewish enemies. There he remained, working quietly throughout Cilicia, his native province, until Barnabas summoned him to Antioch, about the year 44 A. D.

I. The Church Established. When persecution stirred up the nest at Jerusalem, the nestlings were scattered to distant places. Among them was Antioch. Here a fire was kindled that shed its light and warmth to the end of the earth. God used the wrath of man to praise Him.

Antioch was a commanding center. It was the key to the East and the gate to the West. Gilded and corrupt, famous for its beauty and infamous for its sensuality, this Syrian city, like a foul swamp breeding iniquity, contaminated the full tides of life that surged through its temples, groves, and marts into the Gentile world. Cleansed and transformed by Christ, it might well become a strategic center for extending the frontier of the Kingdom of God.

Into this pagan metropolis came a band of unnamed fugitive laymen, Jewish Christians, who had been dispersed from Jerusalem by the persecution that arose after the death of Stephen. Among them were men from the island of Cyprus, and from Cyrene, in northern Africa. Their residence among Gentiles had made them less bigoted toward unbelievers than were the Jews of Palestine. "They spake unto the Greeks, also, preaching the Lord Jesus" (11:20).

They were neither apostles nor officers of the Church. But they belonged to the universal priesthood of believers, who speak out of the fulness of their hearts, under the guidance of the Spirit. They were the spiritual heirs of Christ, and they let the light of their love shine before men. "And the hand of the Lord was with them: and a great number that believed turned unto the Lord" (11:21).

Thus the Church was firmly established in Antioch. And it is an interesting and instructive fact that this evangelistic campaign in Antioch was not conducted under the auspices of the Church of Jerusalem; nor were these evangelists trained and professional soul-winners. They were itinerant laymen, merchants and artisans and peasants, perhaps, whose Christian experience constrained them to speak of it to others. Christian and evangelist are, or should be, synonymous. Every Christian is a witness-bearer. By his words and deeds he must proclaim Christ. He is a sermon in shoes.

Happily, the day of professional and paid evangelism is waning. We need organized Churches, that must be served by trained and ordained clergymen. But the clergy is not a separate order of men, to whom exclusively the proclamation of the gospel is committed. They are, rather, the trained leaders of a flock all of whom alike are living members of the body of Christ. From pulpit and from pew evangelists must go out and bear living witness to Christ.

In Antioch, Christianity grappled triumphantly with a city sodden in sin. The spark lighted there was never quenched. Where is the modern city that could not be cleansed of its sin, if all the professing Christians within its borders, lay and clerical, would work steadily and earnestly at their job, seven days a week?

II. The Church Edified. The news of establishment of a Gentile Church in Antioch greatly alarmed the orthodox mother Church at Jerusalem. They sent Barnabas to investigate the matter. It was a difficult and delicate mission. We may not be sure whether he was sent to censure or to sanction. But we know that the rise in Antioch of an independent Gentile Church presented a grave problem to the Jewish Church at Jerusalem. A censorious bigot, lacking spiritual insight, would have plunged the infant Church into bitter factional strife.

But Barnabas measured up to his task. He was "a good man, full of the Holy Ghost and of faith" (11:24). That explains the success of his mission. In the work of the Kingdom, only the "good" men are great. When this good man came to Antioch, he saw the grace of God and was glad. He saw what he was, as all men do. Being a good man himself, he had a keen eye for genuine goodness in others, and a ready tongue for its gracious appreciation. He saw lives transformed by the preaching and power of the gospel.

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And so "he exhorted them all, that with purpose of heart they would cleave unto the Lord" (11:23). That is, he accepted these Gentile brethren as full-fledged Christians, and urged them to remain steadfast in their faith in Christ.

Men like Barnabas, the first exhorter, avert storms, allay strife, and edify the Church. They build it up. "And much people was added unto the Lord" (11:24). But not all who exhort the Church edify it. Not all exhorters pattern after Barnabas, the Son of Consolation. We may well question whether their scolding, censorious, sensational tirades against sin and sinners add much people unto the Lord.

But the most important service of Barnabas was that he brought Paul to Antioch. He was well acquainted with the man of Tarsus. He had befriended him in Jerusalem. Now he discerned in this gifted and cultured convert the chosen vessel for God's work in Antioch. Here were Gentiles who needed to be grounded in their new faith. Here was a strategic center for a great work in the pagan world. And yonder, in Tarsus, was a man fitted for the task, as none other, by nature and training.

Hence Barnabas sped to Tarsus, in quest of Paul. And, after the arrival of Paul in his new field, these twain, for a year, labored side by side, exhorting and teaching. The Church in Antioch grew in grace and in numbers. Soon it became an influential center of Christianity, rivaling Jerusalem in importance.

God uses good men for great ends. Through Barnabas the mighty Paul was launched upon his triumphant career. The humblest men, the simplest gifts, the smallest graces will count for much if they are sanctified by genuine goodness.

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the name "Christian" was coined and applied to converts. These converts were men set apart from their fellows. They were not like the Jews nor like the Gentiles. They were new men in Christ Jesus, and a new name was required to designate them. That new name expressed their loyalty to Christ, and their faith in His gospel.

III. The Church Active. That the faith of these Gentile recruits was genuine, is evidenced by the life of the Church. Their deeds commended and explained their creed. Barnabas had seen the grace of God in their changed lives. There is no counterfeiting that. There may be pseudo-creeds, but there is no pseudo-grace. Where men manifest the grace of God in their lives, their faith will not be questioned.

It is immaterial whether the name "Christian" was coined in derision or in admiration. We may be sure that it was applied to the disciples of Jesus not because they wore a peculiar garb, recited sonorous creeds, or observed elaborate rites. They received the new name because they were living a new life. In the midst of a perverse and crooked generation, they walked in the way of Jesus. The name "Christian" was not a tag or a badge, but a description. It described Christlike men and women.

And when Agabus predicted an impending famine in Jerusalem, the Christians of Antioch sent relief to their Jewish brethren, each man contributing according to his ability. Paul and Barnabas were sent to Jerusalem, with messages of love, bearing a substantial token of the

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brotherly love of the first Gentile Church to the mother Church. And we may be sure that their friendly and beneficent embassy strengthened the ties of fellowship, and that it allayed the suspicion that was rife in Jerusalem. In any case, it was a fine expression of the spirit of Christ.

When the two almoners returned to Antioch from their mission of love, John Mark accompanied them. He was a relative of Barnabas, and a kindred spirit. Soon after their return the Holy Spirit moved Paul and Barnabas to launch the great venture of their missionary journeys into the wide Roman world.

CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

Oct. 15—How May Our Meetings Be Made More Helpful to Us? Heb. 10:19-25.

This is a very practical topic and its purpose is to take a survey of our stated meetings in order to ascertain wherein they are weak or strong and how we may improve the same. It must readily be granted that many of our young people's meetings come far short of being strong or effective. They are dreadfully weak and seem to accomplish almost nothing worthwhile. They are often attended by only a few people and seem to lack vitality and power. Many of them have fallen into a rut and what they are trying to accomplish is often so dull and insipid that it enlists only the most loyal and devoted who attend from a mere sense of duty. Of course, it is difficult to keep any religious service steadily on a high key. We are so prone to drift into mere routine and to sink into the commonplace and the perfunctory. Interesting and helpful meetings can be had only at the price of painful thought and planning. Few people are willing to pay the price and are satisfied to go along at the same old rate.

Now the thing of primary importance to make our meetings helpful is to have a clear idea of what we want to accomplish. What is our objective, our purpose? Are we meeting simply for the sake of meeting, simply to sing a few hymns, offer a few prayers, recite a few passages of Scripture and discuss an assigned topic? But what is it all about? What is it for?

Let us get it very clearly in our minds that the young people's meetings are not to take the place of the regular services in the Church. Some young folks act as if this were the case, for so many of them feel that after having met for worship, they no longer need to attend the Church services. Young people's meetings are a training school for the services and the work of the Church. I have, however, frequently observed that they do just the opposite. Their meetings are led by an entirely different method than that which prevails in the regular services. They sing hymns which are never sung in the Church. They assume attitudes in their worship which are foreign to those observed in the Church services. Thus instead of training for the regular services they militate against the same. This is also true in so many of our Sunday Schools. I have seen pastors trying to train their people in a dignified, orderly form of worship in the Church and then allow their Sunday Schools and young people's meetings to follow an entirely different method and system. This serves to undo the very thing they are trying to accomplish. The whole program of the Church, in all of its divisions and departments should be a consistent unity and all the parts should conspire towards one end and purpose. The young people meet in order to qualify themselves to make their contribution to this general, comprehensive program.

Now, after having fixed the purpose of the meetings definitely in mind, the next thing is to enlist all the young people of the Church in the society and get them to

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attend the meetings. Frequently these meetings are attended only by a corporal's guard. The great majority of the young people of the congregation are not members and do not attend. I have seen congregations with a Sunday School of 500 and more, composed principally of young people, and the Young People's Society numbered only a few dozen. Somebody has not been on the job. Somebody has neglected a great opportunity. Usually meetings become very dull and lifeless when attended by only a few people. There is enthusiasm in numbers. Consequently, all the young people should be enlisted. This can readily be accomplished by a proper organization of the forces for spe-

cific ends and purposes. The committee on membership should be alert and active. They should be constantly recruiting the membership. If not at every meeting, at least once a month, they should announce and introduce the new members and these should be integrated into the life and work of the society. Special duties should be assigned to them, so that some responsibility rests upon them. The committee on stated meetings should meet frequently and plan the meetings far enough ahead so as to afford time for thorough preparation. Nothing so militates against the success of a meeting as slipshod or haphazard preparation.

The character and conduct of the meetings should be sufficiently varied so as to prevent monotony, but nothing is gained by the introduction of all sorts of novelties and sensational stuff. To bring in a lot of foreign methods and alien customs will not prove helpful in the long run. They usually run their course and cease to be. To do a lot of stunts for effect does not get you very far and is not consistent with a religious service calculated to train for the regular services of the Church.

There is a tendency today to introduce into our meetings a lot of subjects which are at best only remotely related to religion. Topics of the day, nature studies, travelogues, newspaper articles, sex problems, etc., have become very popular in some circles. The meetings then partake of discussion groups, of forums, of literary clubs, and sometimes of amusement and recreational gatherings; sometimes they even take to card playing and dancing and have occasionally a smoker. But all this is foreign to the thought and purpose in the mind of the great founder of the society, Francis E. Clark. In the pledge of the society, the Bible, Church attendance, prayer and daily Christian living were the prominent factors and these must not be crowded out by a lot of other features which so frequently clamor for admission. We shall never develop the religious life through worldly and secular interests, however harmless they may be.

Our meetings can be made more helpful if we get a little deeper into the meaning of our religion. Dr. E. Stanley Jones says: "We cannot go further unless we go deeper." The shallowness of our religious life makes for weak and ineffective expression of that life. We must "launch out into the deep" and there we shall find. We never get joy and satisfaction out of anything unless we go into it wholly and heartily. "Whatsoever thy hand findeth to do, do it with thy might." Enter more enthusiastically into the work and the meetings of the Young People's Society, and if everyone will do this and have a clear and definite end in view, our meetings shall take on a new spirit and be delivered from the anemia from which so many seem to suffer at present.

BETHANY ORPHANS' HOME

Rev. Henry E. Gebhard, Superintendent

The following list represents the needs of Bethany Orphans' Home for the year 1933-1934: Gloves, boys and girls 5-18 years; sweaters, boys and girls, 5-18 years; summer pajamas or nightgowns, boys 5-18 years; nightgowns, girls 18 years; shirts (blue), boys 14-16 years; shirts (school and Sunday), boys 14-16 years; socks, boys, sizes 11-11½; stockings, boys, sizes 9½-11; straight stockings, girls, sizes 9½-10½; shaped stockings, sizes 9½-10½; combs, boys and girls; belts, boys and girls; neckties, boys; overalls and coveralls, boys 6-16 years; summer underwear (athletic), boys 5-16 years; suits with knickers, boys 14-16 years; knickers, boys 8-17 years; unbleached sheets, size 54x90 and 54x78; tooth brushes; tooth paste; dresses (Sunday), girls 12-18 years; dresses (wash), girls 12-18 years; dress slips, girls 9-18 years; gauze vests (sleeveless), girls 5-12

years; bibs (heavy), 10½x20 inches; handkerchiefs, boys' size; tams or caps, girls; bloomers (summer), girls 5-12 years; outing flannel bloomers, girls 9-12 years; print aprons, girls 18 years; gingham aprons, girls 9-12 years; combination suits, girls 5-7 years; shoes, all sizes.

A GLOOMY OUTLOOK

By D. Leigh Colvin, Ph.D.

Over five million arrests for drunkenness per year is one result which the repeal policy is bringing, if there are the same number of arrests over the country in proportion to population as there were in the District of Columbia in August.

Since beer's return arrests for drunkenness in our National Capital have mounted to new all time highs. For three week-ends, out of the six which preceded Labor Day, the newspapers reported successive new high records for such arrests. More arrests for drunkenness were made last month than in any previous month in Washington's history. They were at the rate of 20,880 arrests a year.

If the same rate applies in the whole country as in the Nation's Capital, which reflects the spirit of the Administration, and where the New (Wet) Deal is having its first fruitage, the aggregate arrests for drunkenness for one year in the United States would amount to the astounding figure of 5,263,000.

Think what a scourge is being thrust upon us by the pressure of the Wet Administration. Over five and a quarter million arrests of citizens so poisoned that they endanger themselves or others and have to be locked up—deprived of liberty. For every thousand who voted for Roosevelt in 1932, there will have been 233 arrests for drunkenness within a year. Yet everyone knows that only a fraction of the drunks are arrested.

If Repeal should permit legalized whiskey to come back in December and brings an increased rate of arrests equal to the increase which beer has brought, the total number of arrests from September 1st to the end of the Roosevelt administration will be over 22,000,000. This is just about equal to the total number of votes which Roosevelt received for President.

This staggering number of over twenty-two million arrests for drunkenness does not include the increase which will result from the cumulative effect of the alcoholic habit during the coming three tragic liquor-deluged years which we may be forced to endure.

Can anyone imagine the debauchery, the degradation, the despoiling of bodies and souls which these colossal figures imply? Can anyone estimate the aggregate of misery which the repeal policy is about to inflict upon the American people?

THE BREWERS' PLANS

The brewers are evidently going to embark on the most modern methods to push their wares through a big advertising campaign. It is, however, perhaps a little unfortunate for them that the report of a speech delivered recently by Sir Edgar Sanders, Director of the Brewers' Society, which is being circulated privately to brewers, should have fallen into the hands of the United Kingdom Alliance and its contents thus brought before temperance workers. The point which strikes me particularly is not the use of advertising for what the brewers produce (which many of us think harmful), but their calm impudence in assuming free editorial support will be given to them so that the public will be readily educated into filling the brewers' pockets by drinking more beer.

Sir Edgar deprecates the falling off in the drinking of beer. He points to the millions of pounds taken at dog racing as evidence that the working classes have the money to spend, though they make the brewer go by the board. "The chief cus-

tomers of the public house today are the elderly and middle-aged man. Unless you can get the younger generation to take the place of the older men, there is no doubt that we shall have to face a steadily falling consumption of beer." This is what may happen "unless we do something to attract the younger customer, who, in turn, will become the mainstay of the public house."

"The Trade" then must advertise in the press and by poster. There must be a good supply of editorial paragraphs if the advertisement is to be continued in the journal. "If we begin advertising," runs the report, "we shall see that the continuation of our advertising is contingent upon the fact that we get editorial support as well in the same papers. In that way it is wonderful how you can educate public opinion, generally without making it too obvious that there is a publicity campaign behind it all. We want to get the beer drinking habit instilled into thousands, almost millions, of young men who do not at present know the taste of beer."

—H. W. Peet

BOOK REVIEWS

God In the Constitution, by A. Kemp Morton. Cokesbury Press. Price, \$1.

This book is intended to prove that, though the name of God does not appear in the Constitution of the United States, it is nevertheless implied, and that the studied absence of the Holy Name is a testimony that those who framed that immortal document did most firmly believe in God. To have introduced the name of the Deity into the political charter of the country would have opened the door for endless chapters of a denominational, sectarian or atheistic controversy. The history of religion of those days gives the only reliable explanation of the seeming indifference about God and Religion. The purpose and effect of the Constitution were to leave all Christian sects, and also those without faith, equal before the law. Here was the charter of religious freedom drawn and ratified, allowing each and all to have their own faith or none, without oppression.

—A. D.

Peace of Mind and Body. By William S. Walsh, M.D. Pages 249. E. P. Dutton & Co., New York.

The author of this excellent book is an M.D., not a D.D. His theme, therefore, is not "the peace that passeth understanding." The peace he sets forth with exceptional lucidity is wholly within the understanding of the average intelligence. Yet it is poorly understood by most of us; not at all, by some of us. It concerns mind and body, so mysteriously linked together, for weal or woe. The author thoroughly understands their intimate relationship. His book rings true to the common sense of a reader ignorant of psychology and physiology, and its sanity and moderation will commend it to men who are expert in these sciences. Read before forty, it may prevent physical disease, with its concomitant mental distress. After forty, it will restore peace of mind and body to many victims of fear, whose ailments, largely, are the result of ignorance and charlatanism. Read at any time, the book will help to create sound minds in sound bodies. It deserves the widest reading.

—Theo. F.H.

The Hymnal. Published by authority of The General Assembly of the Presbyterian Church in the U. S. A. Drs. Clarence Dickinson and Calvin Weiss Laufer, editors. 503 pages, with 104 additional pages, giving the Psalter and other Responsive Readings.

We extend our hearty congratulations to the editors and publishers for the very superior character of the contents, as

well as of the binding and press work of this Hymnal. The rich treasure of the heritage hymns of the Church has been preserved, while some 200 new and ancient hymns and tunes have been added. The words have been placed between the staves of music in order to meet a growing demand. Following a series of well arranged indexes, the hymns are arranged under 16 different topics. Then follow Orisons, Responses, Ancient Hymns and Canticles. Quite a number of familiar hymns are set to second tunes. The binding is a dark green pebbled cloth. The page edges are white. The Hymnal, throughout, sets a standard of excellence that is altogether praiseworthy and worthy of emulation. **A. M. S.**

American Church Law, by Carl Zollman, Marquette University, Milwaukee, Wis., Jan. 1, 1933. A revision to date of the author's **American Civil Church Law**, published in 1917 and listed as Vol. 77 of the Columbia University Studies in History, Economics and Public Law. Much new matter and an Appendix has been added; the annotations have been brought down to date and the entire text fully revised so as to set forth the material now available in Court decisions, Constitutions and, to some extent, in Statutes.

The book is well indexed. In its 675 pages, comprising 17 chapters, it deals definitely with Religious Liberty and Education; The Nature, Forms and Powers of Corporations; Church Constitutions; Implied Trusts; Schisms; Church Decisions; Tax Exemptions; Protection; Liability; Clergymen; Officers; The Acquisition of Property; Pew Rights; and Cemeteries.

The new revised edition, with a foreword by John McDill Fox, Dean of the Catholic University of America School of Law, is submitted by the author with the hope that it will aid judges, lawyers, clergymen and Church officers in their respective tasks. For judicial Church courts and interpreters of Church law it presents helpful and reliable methods of procedure in maintaining justice and goodwill in the solution of the legal problems of the Church. **—J. R. S.**

OBITUARY

MRS. S. C. BETHUNE

Mrs. Mary Bethune, one of the first settlers of Turtle Creek, Pa., and one of the founders and charter members of our Calvary Church in Turtle Creek, passed unto her rest Sept. 7, at the age of 79.

Mrs. Bethune, daughter of Catherine Painter Cline and Andrew Cline, baptized and confirmed in Hill's Church, came to Turtle Creek from Manor Dale, Pa., in 1881, after her marriage to Simon C. Bethune, of Newlonsburg, and Mr. Bethune became the first undertaker in the district. Surviving are four sons, Mowen W. Bethune, of Jeannette, Pa.; Forrest W., of Turtle Creek; Leslie W., of Wesleyville, Pa.; Russell, of Turtle Creek; and two daughters, Miss Jennie Bethune and Mrs. Laura Ocker, of Turtle Creek.

Funeral services were held Sunday afternoon at the home of her daughter, Mrs. Earl J. Ocker, Monroeville Ave., Turtle Creek, with whom Mrs. Bethune had been making her home. The Rev. F. C. Schlater was assisted in the services by John Bethune, a grandson of Mrs. Bethune, who is preparing for the ministry at Franklin and Marshall College. Interment was made Monday in Monongahela Cemetery.

Mrs. Bethune, with her husband, was always interested in community affairs and in the welfare of people, having taken into their home three girls and four boys from St. Paul's Orphanage during their high school course or while learning their trades at the Westinghouse Electric Company's school. One by one, the pioneers

A Challenge to America to face facts.

THE ORDEAL OF WESTERN RELIGION

By Paul Hutchinson

Today the Christian religion and modern society are in open conflict. Does this conflict mark the final collapse of the Christian faith? Without mincing words, Paul Hutchinson, Managing Editor of the *Christian Century*, lays bare the three-sided struggle of the Church with the State, with society, and with its own dogmas. Can belief in God weather this attack? Courageously, the author analyzes present conditions; realistically he traces their probable outcome. His book may be denounced; it cannot be ignored. **\$1.50**

The book that illuminates the whole range of social and economic ideas behind the New Deal.

THIS CHANGING WORLD

By Samuel S. Fels

"It is just this kind of vigorous, disinterested, untraditional thinking which the world must have if it is to deal effectively with the problems which confront it." Joseph H. Willits, Dean of Wharton School, University of Pennsylvania. Illustrated by Van Loon. **\$2.50**

CHRISTIANITY AND COERCION

By Francis J. McConnell

Six pointed, enlightening, and interesting chapters on the proper and improper use of coercion in matters political, social, economic, industrial, educational, international, and religious. He shows how coercion can, without criminal prosecution or physical pressure, work for the good of mankind. Particularly does he discuss how the Church, as a group of believers whose words and deeds (when they are acting together), may move into a far higher realm than when the individuals are acting separately.

"The Church which is preaching integrity all the time certainly has a right to war against the conditions of modern life which war against integrity," says Bishop McConnell. At the same time he cautions the Church to shun the use of its higher coercive powers on the side of social repression. Rather, as he so ably discusses, the Church's place is to be out in front—exploring, investigating, prophesying. . . . A splendid book, deserving the reading and the pondering by preachers, educators, social workers, and thoughtful laymen. **Price, \$1.00**

PREACHERS PRESENT ARMS

The Conscription of Conscience During the Late War

By Ray H. Abrams

"This book will empty half the pulpits of America!"

It is small wonder that a well-known religious editor was moved to such an expression when he read Dr. Abrams' manuscript. Although in no sense an attack upon the clergy, the book reveals the surrender of ministers to war hysteria. This sobering and enlightening study is the work of a skilled sociologist of the University of Pennsylvania. It shows the regimentation of ideas and conduct inherent in the methods of modern warfare. It inspects a crucial hour in the life of the race. It transcends the immediate field of its inquiry and becomes a review of the whole impact of war psychology on the leaders and molders of public opinion. Herein lie its genius and its importance.

If we are to keep our heads in the uncertain days ahead, we must understand thoroughly the factors which entered into our behavior in the tragic days of the past. Dr. Abrams has marshaled a vast array of appalling instances of war psychosis to show how we acted during the World War. These instances are soundly documented and brilliantly interpreted in a breath-taking recital. **Price, \$2.50**

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of our civic and spiritual heritage heed the summons of their Lord and Maker to enter into that larger "family circle" of our Heavenly Father. May we bow in reverence before their lives of sacrificial service and take inspiration from their memories to "go and do likewise," so that the torch of human progress and the loving spirit of sacred human brotherhood may be carried forward towards the realization of the Kingdom of God among men. **—F. C. S.**

WILLIAM RAU

In the sudden death of William Rau, Saturday, Sept. 16, Zion Church, Baltimore, lost a consistoryman and member whose life and work were a very valuable asset to the Church and the community. Mr. Rau was a Baltimorean by birth, having spent the 38 years of his life in this city. The first wedding held in Zion Church at its new location, when the interior was not finished and chairs and

piano had to be supplied for the occasion, was that of William Rau and Hilda Wittmer.

In his youth Mr. Rau had been a member of St. Matthew's Evangelical Synod Church, but later became a member of Zion Reformed Church. In this Church he became a very active member. He taught a class in the Sunday School and served many years, first as deacon and then as elder. At the time of his death he was secretary of the consistory, vice-president of the Brotherhood and a member of the Men's Bible Class.

The funeral service was held from the Church Wednesday, Sept. 20. This service was a splendid tribute to him who had served the Church so faithfully. Though no longer with us in person, the influence of his life and service will continue on. Zion Church is better for his having lived. The text used for the funeral service was illustrative of his life: "And Enoch walked with God; and he was not, for God took him." **—N. L. H.**